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FOR DEPTH PSYCHOLOGY
ACCORDING TO C. G. JUNG AND MARIE-LOUISE VON FRANZ

THE EGYPTIAN BOOK OF GATES

Translated by Erik Hornung
in collaboration with Theodor Abt

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info@livinghumanheritage.org
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Frontcover: Final Scene from the Book of Gates

Layout: Pınar Tuncer and Theodor Abt

Colour Separation, Printing and Binding:
Mas Matbaacilik A.Ş.
Hamidiye Mahallesi Soğuksu Caddesi
No:3 34408 Kağıthane, İstanbul / Türkiye
T. +90 212 294 10 00 (pbx) F. +90 212 294 90 80
info@masmat.com.tr

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1. Introduction

Following the *Amduat*, *The Book of Gates* is the second great Book of the Netherworld of the New Kingdom. Composed shortly after 1400 B.C., it already shows influences of the Amarna Period, the Age of Akhenaten. In twelve parts, corresponding to the hours of the night, it follows in word and image the journey of the Sungod through these hours, until he is rejuvenated every morning.

The first complete version of the book was placed by Sethos I on his alabaster sarcophagus, but some of its hours had already been depicted by king Horemhab on the walls of his burial chamber. Before him, the burial chamber used to be decorated with the *Amduat*. Nearly all the Royal Tombs and sarcophagi of the Ramesside Period in the Valley of the Kings included *The Book of Gates* for their decoration, and a non-royal person, the priest Tjanefer under Ramses III, also used some of the scenes in his tomb (Theban Tomb 158). A complete but now partially destroyed version can be found in the Osireion in Abydos, decorated by king Merenptah. All versions of the New Kingdom are available in the edition by Erik Hornung, with German translation and commentary (*Das Buch von den Pforten des Jenseits*, 2 vols, Geneva 1979/1984). Another transliteration and translation has been published by J. Zeidler (*Pfortenbuchstudien*, 2 vols, Wiesbaden 1999).

After the end of the New Kingdom (1070 B.C.) we can find quotations from *The Book of Gates* on several coffins and papyri, and whole sections again in certain tombs of the Saite Period (26th dynasty, 664-525 B. C).

Fig. 1: The barque of the Sungod who is accompanied by *Sia* (Percipience) and *Heka* (Magic). Scene from the tomb of Ramses I.

In this volume, we basically follow the version on the alabaster sarcophagus of Sethos I, which is now in the Sir John Soane's Museum in London. An excellent copy of it was published back in 1864 by J. Bonomi and S. Sharpe. Errors and omissions are corrected with the help of the other versions, as the hieroglyphic writing on this alabaster sarcophagus is often very concise due to lack of space.

An original title is not attested, but it may be the title mentioned in the judgement hall (33rd scene) as "Book of protecting Osiris among those of the Netherworld". The title now used is based on the prominent depiction of gates concluding the section of every night hour. These gates are mentioned but not yet represented in the *Amduat*, but we also know them from the Egyptian *Book of the Dead*.

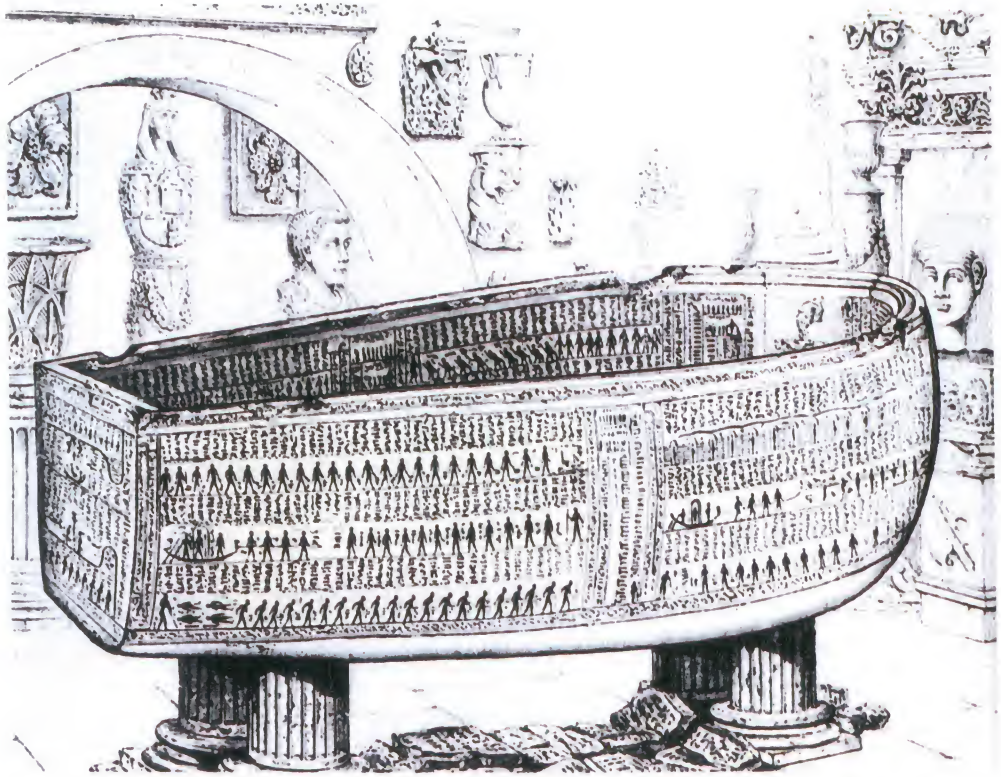
Each hour is divided into three registers (horizontal sections), with the sun barque placed in the middle one, as in the *Amduat*, but with a reduced crew. Exceptions are the judgement hall and the final representation, which is also a summary of the daily course of the sun and its permanent renewal. The deities (or blessed dead) often have no individual names, but are summed up into collective groups, usually of nine or twelve. As the text belonging to each scene is showing the beginning and the end of it – mostly ending with a remark about their supply – we can distinguish exactly one hundred scenes.

A psychological interpretation of *The Book of Gates* by Theodor Abt, based on a series of lectures given at the Research- and Training Centre for Depth Psychology, Zurich during the years 2009-2011, will be published on the basis of this volume. This interpretation work gave rise to various questions with regard to the English translation of various terms; these could later on be discussed and the translation accordingly revised.

For her careful and competent documentation of the hieroglyphs, we are grateful to lic. phil. Alice Heyne Matheson. Her corrections and suggestions to improve the translation were also valuable. For a careful language wash we are grateful to David Roscoe. Encouraging seedmoney was provided by the Marie-Louise von Franz Foundation for Analytical Research in Zurich. For the final publication, we thank the Foundation of the Research- and Training Centre for Depth Psychology, Zurich.

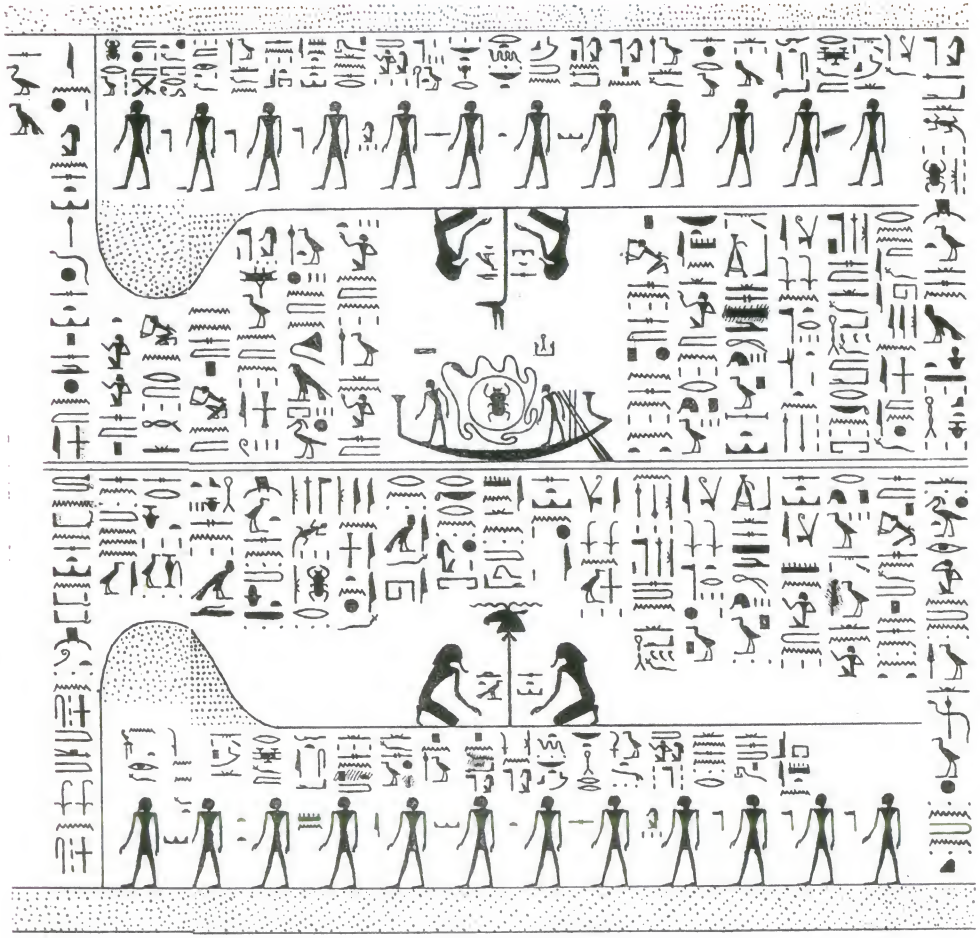
Basle and Istanbul, May 2012 Erik Hornung and Theodor Abt

2. The Collated Book of Gates in Hieroglyphs, Transcription, and English Translation



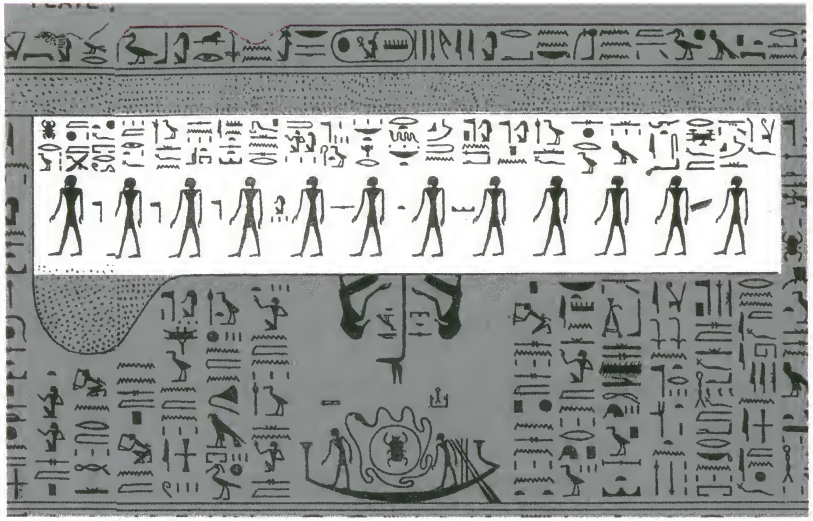
In this volume, we basically follow the version on the alabaster sarcophagus of Sethos I, which is now in the Sir John Soane's Museum in London. We can see on the outside the 1st, 2nd and 3rd hour, on the inside part of the 9th hour, below the sarcophagus some broken fragments from the lid.

First Hour



Upper Register

1st Scene



On a mountain range in the desert are twelve gods without attributes. They are called collectively "Gods of the Western Desert" and represent the blessed dead. The inscription reads:

nṯrw zmjt

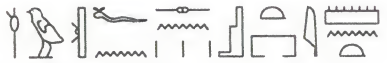
Gods of the desert,

ḫprw m rˁw m ȝḫt.f

those who emanated from Re, from his brilliant eye,

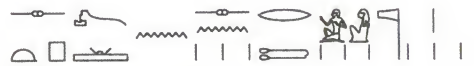
prjw m jrt.f

who came forth from his eye.



wḏ.f n.sn st jmnt

He has assigned to them the Hidden Place



stp n.sn rmṯw nṯrw

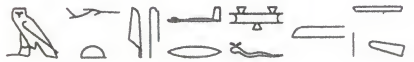
to whom humans and gods have been removed,

ˁwt nbt ḥrrt nbt qmȝwt nṯr pn ˁȝ

as well as all (other) living beings which this great god has created.

nṯr pn wḏ.f sḫrw

This god, he takes care of them (all)



m-ḫt js jˁr.f m tȝ

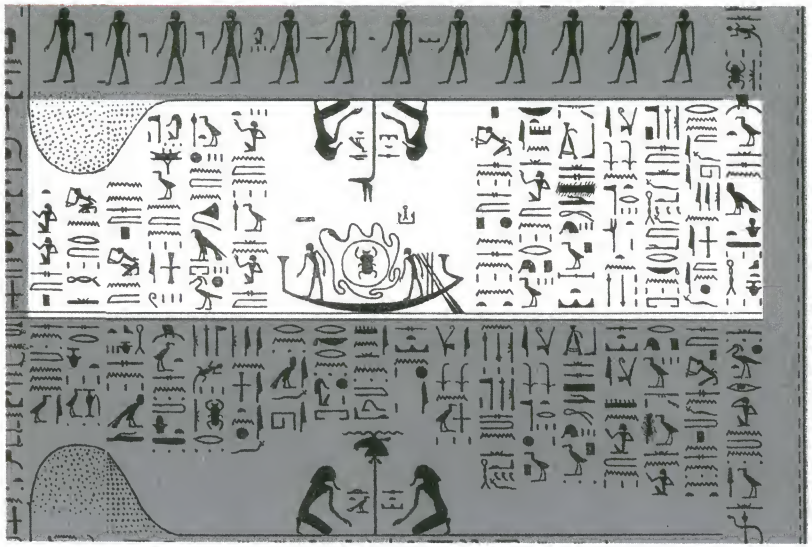
after he has approached them in the earth

qmȝn.f n wnmt.f

which he has created for his Right Eye.

Middle Register

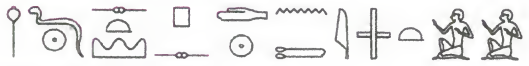
2nd Scene



The barque of the Sungod moves along in the centre. The Sungod is depicted as a scarab beetle inside the sun disk, while the serpent bent back in itself is coiled around the disk. At the prow of the barque stands the god *sjꜣ* (Sia, percipience), at the stern the god *ḥkꜣ* (Heka, magic). Above, a jackal-headed pole is placed in the desert mountain, flanked by two kneeling gods, *dwꜣt* (Duat, Netherworld) and *zmjt* (Zemit, desert). The accompanying text reads:

jn rᶜw n zmjt

Re says to the desert:



ḥḏ zmjt psḏn.ṯ jmjt.j

«Lighten up desert, as for you shines that which is in me!

stpn rmṯw mḥw

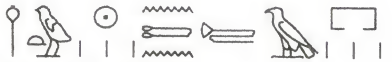
Humans have removed the filled (eye),

nn stp n.ṯ nṯrw jrt(.ṯ)

(but) the gods will not remove your eye for you.

ṯꜣw n.ṯn jmyw.j

Breath belongs to you, among whom I am,



ḥḏwt n.ṯn dwꜣtyw

light belongs to you, you from the Netherworld!

ꜣḫt.j n.ṯn wḏn.j stp.sn

My brilliant eye belongs to you, to whom I have ordered that they be removed,

stp n.sn ntt nbt

to whom all [beings] will be removed.

jmn.j.ṯn r tpyw tꜣ

I have hidden you from those upon earth

ḏbꜣw sšd tpyw zmjt

adorned with the headcloth, those upon the desert.»

jn nn nj nṯrw

These deities say:

wsrt tn wḏ-mdw nṯr ʿ3 sṯ(n)j.f ḥʿw.f

«This neck is the order of the great god, when he raises his body.

my rk r.n prjw n.n jm.f

Come to us, who have come forth from it (the body)!

jhy n jmy jtn.f

Hail to the one who is in his sun disc,

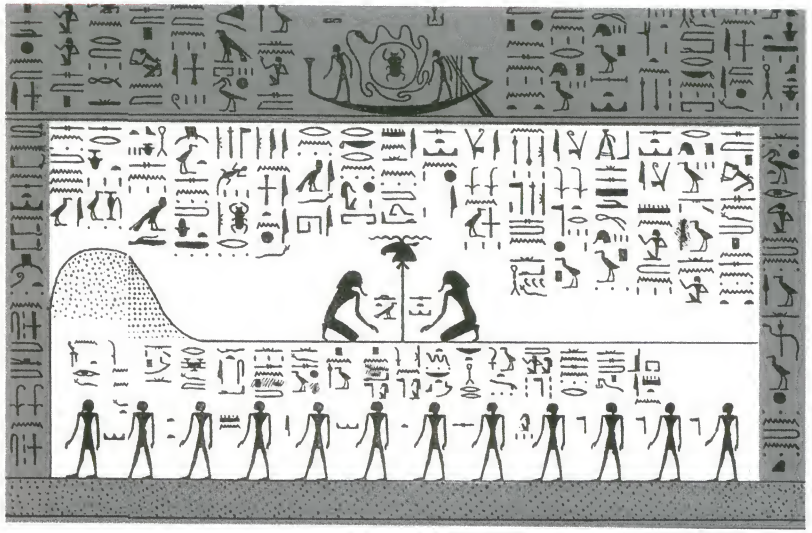
nṯr ʿ3 ʿš3w ḫprw

the great god with many manifestations.»

3wt.sn m t3 ḥnqt

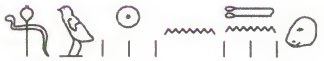
Their sacrificial food consists of bread and beer.

3RD SCENE



A ram-headed pole is placed in the desert mountain. It is a counterpart of the jackal-headed pole of the second scene. Again, two kneeling gods, *dwɜt* (Netherworld) and *ẓmjt* (desert) flank the pole. The text is to a large extent similar to that of the 2nd scene (The next eight lines go in the opposite direction):

(Re says to the desert:)



ḥḏwt n.ṯn ḫntjw (dwɜt?)

«Light belongs to you, who are in the Netherworld.

ɜḫt.j n.ṯn wḏn.j sṯp.sn

My brilliant eye belongs to you, to whom I ordered that they be removed,

sṯp n.sn ntt

to whom all [beings] are removed.

jmn.j.tn r tpyw tɜ

I have hidden you from those who are upon earth,

ḏbɜw sšd tpyw zmjt

adorned with the headcloth, those upon the desert.»

jn nn nj nṯrw

These deities say:

tp pn wḏ-mdw nṯr ᶜɜ sṯnj ḥᶜw.f

«This head is the command of the great god, when he raises his body.»

jn nn jmyw zmjt n r ᶜw

Those who are in the desert say to Re:

j jmnw.n my rk r.n

«O you who have hidden us, do come to us,

rᶜw prjw.n jm.f

Re, from whom we have come forth!

jhy n jmy jtn.f

Hail to the one who is in his sun disc,

nṯr ᶜɜ ᶜšɜw ḫprw

the great god with many manifestations.»

ɜwt.sn m tɜ

Their sacrificial food consists of bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

jw wdnw n zmjt (t)n

Who makes sacrifices to this desert

ddw ɜwt n jmyw.s

and gives offerings to those who are in it,

m wᶜ m nn jmyw.s

is one of these who are in it.

Lower Register
4th Scene

This scene is identical with the first scene of the middle register. So is the inscription.

jmn.j.ṯn r tpyw tɜ

I have hidden you from those who are upon earth,

ḏbɜw sšd tpyw zmjt

adorned with the headcloth, those upon the desert.»

jn nn nj nṯrw

These deities say:

tp pn wḏ-mdw nṯr ᶜɜ sṯnj ḥᶜw.f

«This head is the command of the great god, when he raises his body.»

jn nn jmyw zmjt n r ᶜw

Those who are in the desert say to Re:

j jmnw.n my rk r.n

«O you who have hidden us, do come to us,

rᶜw prjw.n jm.f

Re, from whom we have come forth!

jḥy n jmy jtn.f

Hail to the one who is in his sun disc,

nṯr ᶜɜ ᶜšɜw ḫprw

the great god with many manifestations.»

ɜwt.sn m tɜ

Their sacrificial food consists of bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

jw wdnw n zmjt (t)n

Who makes sacrifices to this desert

ddw ɜwt n jmyw.s

and gives offerings to those who are in it,

m wᶜ m nn jmyw.s

is one of these who are in it.

Lower Register
4th Scene

This scene is identical with the first scene of the middle register. So is the inscription.

First Gate

This first gate is, in contrast to the other gates, shown in abbreviated form. Only one leaf of the door is visible and fills the entire height of the picture. It is guarded by a giant serpent which is called *zꜣw zmjt* "Who Guards the Desert". The beginning of the text written on the leaf of the gate refers to this serpent-shaped guardian:

wnn.f ḥr ꜥꜣ pn

He is upon this door-leaf,

wn.f n rꜥw

he opens for Re.

sjꜣ n zꜣw zmjt

Sia (says) to "Who Guards the Desert"

wn sbꜣ.k. n r ꜥw

«Open your gate for Re,

zn ꜥꜣ.k n ꜣḫty

open your door for Akhty (He of the horizon)!»

jw ꜥt jmnt m kkw

The hidden region is in darkness

r ḫprt ḫprw nṯr pn

until the manifestation of this god emerges.

ḫtm jn ꜥꜣ pn

Then this door is closed

m-ḫt ꜥq nṯr pn

after this god has entered.

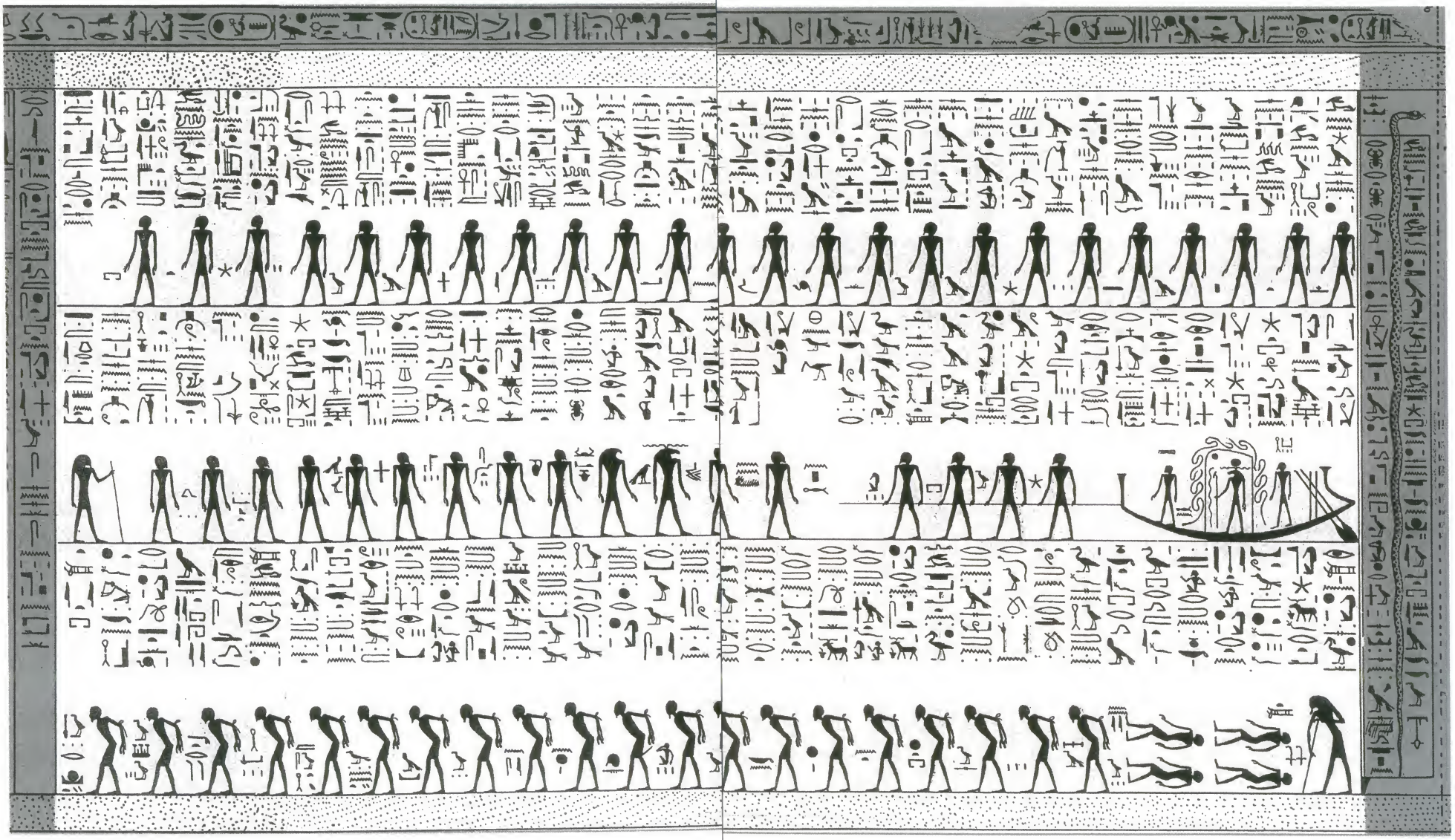
hwt ḫr jmyw zmjt.sn

Then those who are in their desert wail

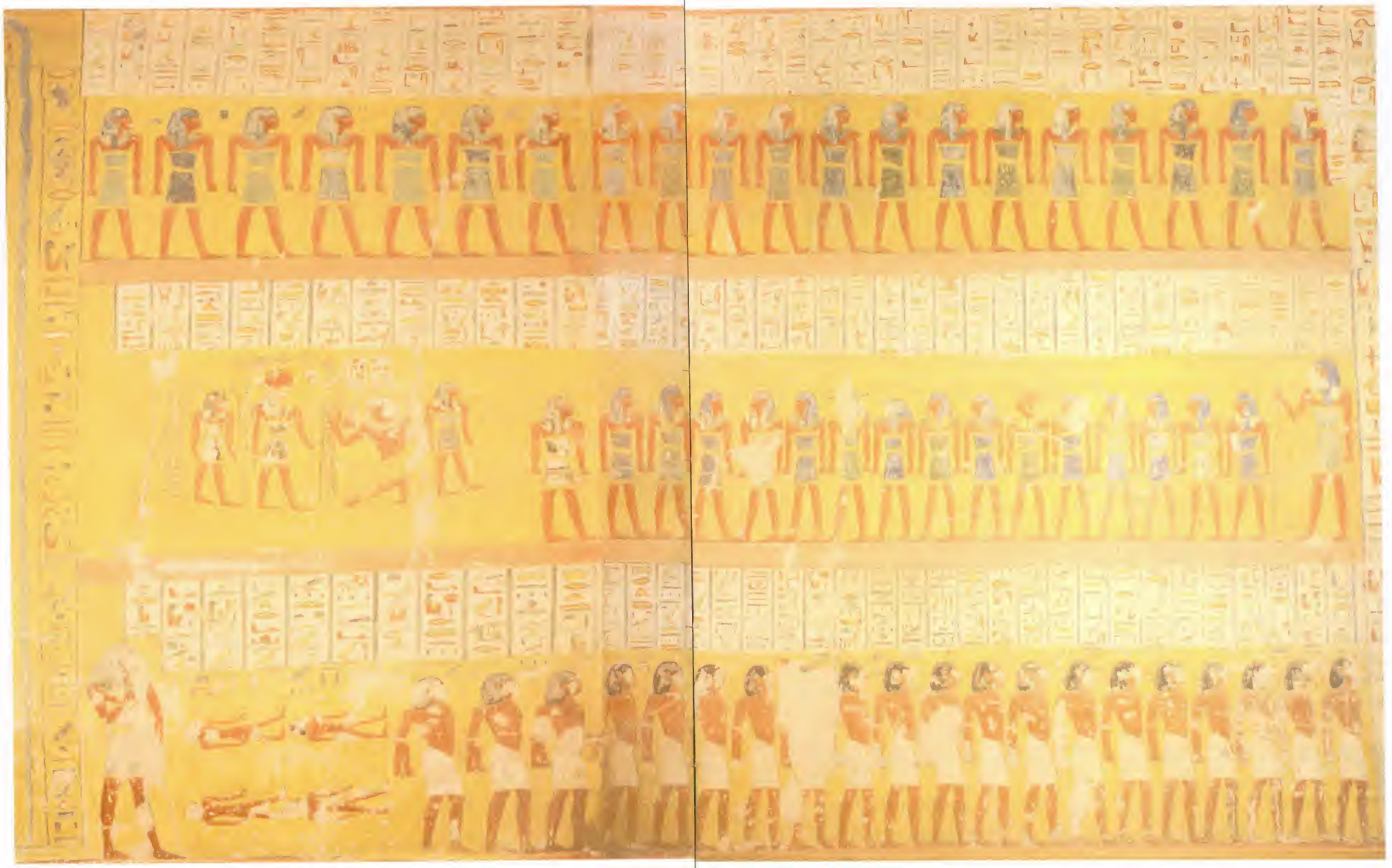
sḏm.sn hꜳꜳ ꜥꜣ pn

when they hear this gate being closed.

SECOND HOUR



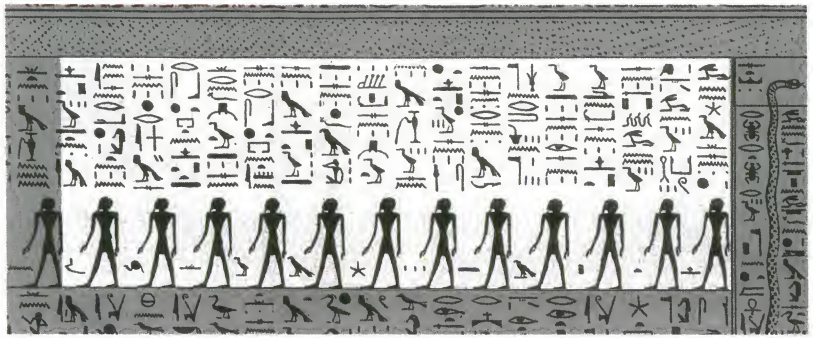
Second Hour from the Tomb of Ramses IV



(The hour is depicted around one corner of the burial chamber, see p. 30.)

Upper Register

5th Scene



Twelve gods without attributes are named collectively, the text being written between the twelve gods, *ḥtptyw dwɜw rˁw* "Who are supplied with offerings, who have adored Re". The text of this scene refers to the provisioning of these gods (i.e. blessed dead!) with all the necessary oblations.

wnn dwɜ.sn rˁw tp tɜ

They have adored Re on earth,

wnnw ḥkɜ.sn ˁɜpp

(and) have enchanted Apopis,

wnnw wdn.sn ḥtpw.sn

they bestow their offerings,

jry.sn snṯr n nṯrw.sn

they offer incense to their gods.

sn r.sn m-ḫt ḥtpw.sn

They are behind their offerings,

sḫm.sn m qbḥw.sn

they take hold of their refreshments;

šzp.sn ɜwt.sn

they receive their oblations,

ḫfɜ.sn m ḥtpw.sn

and they nourish themselves from their offerings

r sbḫt nt jmn-rn.f

at the gate of (the god) with hidden name.

ɜwt.sn r sbḫt tn

Their oblations are at this gate,

ḥtpwt.sn ḫr jmy.s

and their offerings with him who is in it.

jn n.sn rˁw

Ra says to them:

ṯn n ḥtpw.ṯn sḫm.ṯn m qbḥw.ṯn

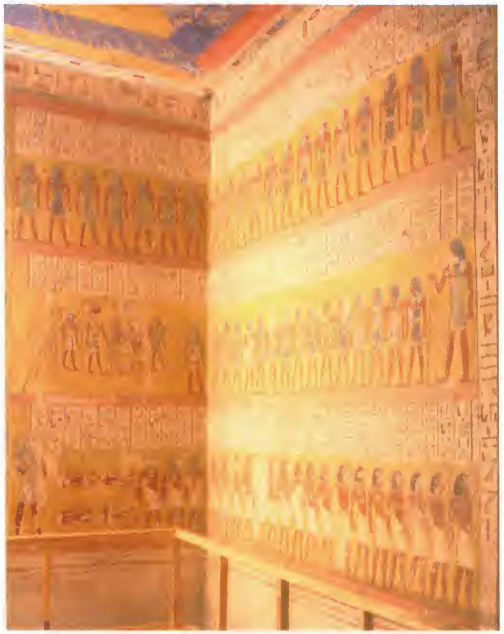
«You belong to your offerings; you take hold of your refreshment!

n stp bɜw.ṯn n sk ɜwt.ṯn

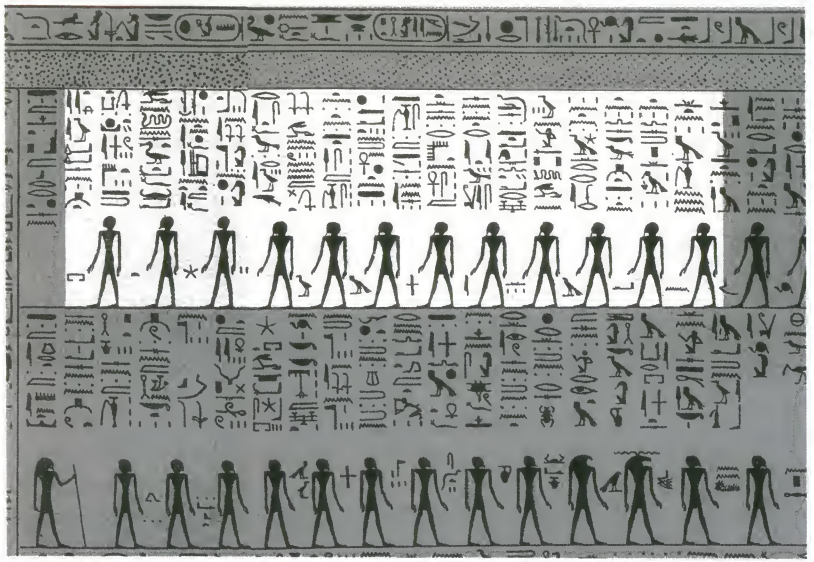
your *Ba*-souls are not removed, your oblations are not destroyed.

nttn dwɜw.wj trjw n.j ˁɜpp

(For) you are those who adore me, (and) who finish off Apopis for me.»



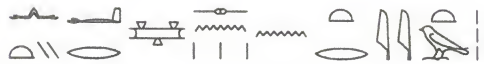
6TH SCENE



Twelve deities without attributes: *mɜˁtyw jmjw dwɜt* "The justified who are in the Duat". They are again blessed dead who followed the laws of Maat on earth.

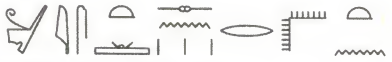
wnw ḏd.sn mɜˁt tp tɜ

Those who have spoken Maat on earth,



jwty jˁr.sn n tryt

who have kept afar from doing wrong.



njstw.sn r sbḫt.(t)n

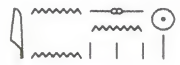
They are called to this gate,

ꜥnḫ.s(n) m mɜꜥt

they live from Maat,

qbḥw.sn m š.sn

their refreshment is in their lake.

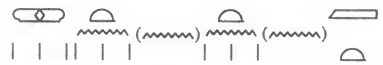


jn n.sn rꜥw

Re says to them:

mɜꜥt n.ṯn ꜥnḫ.ṯn

«Maat belongs to you that you live,



ḥtpw.tn (n).tn (n) mɜꜥt

your offerings belong to you because of Maat.

sḫm.s(n) m qbḥw.s(n)

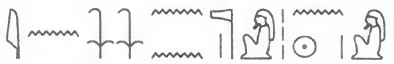
They take hold of their refreshment,

nn wnnw mw m sḏt

(although their) water is fire

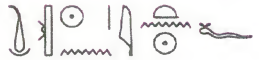
r jsftyw jryw ḫɜbt

for the sinners who have committed wrong.»



jn nn nj nṯrw n rꜥw

These gods say to Re:



mn rꜥw n jtn.f

«Enduring is Re because of his disc,

sḫm kɜr nty jm.f

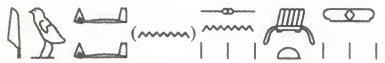
powerful is the shrine, and who is in it!

wn mḥn n zɜwt.f

Mehen cares for his protection,

wḥꜥ tkɜw ɜḫty jmyw sbḫt štɜyt

and the torches of Akhty liberate those who are in the gate of the Shetit (the Beyond).»



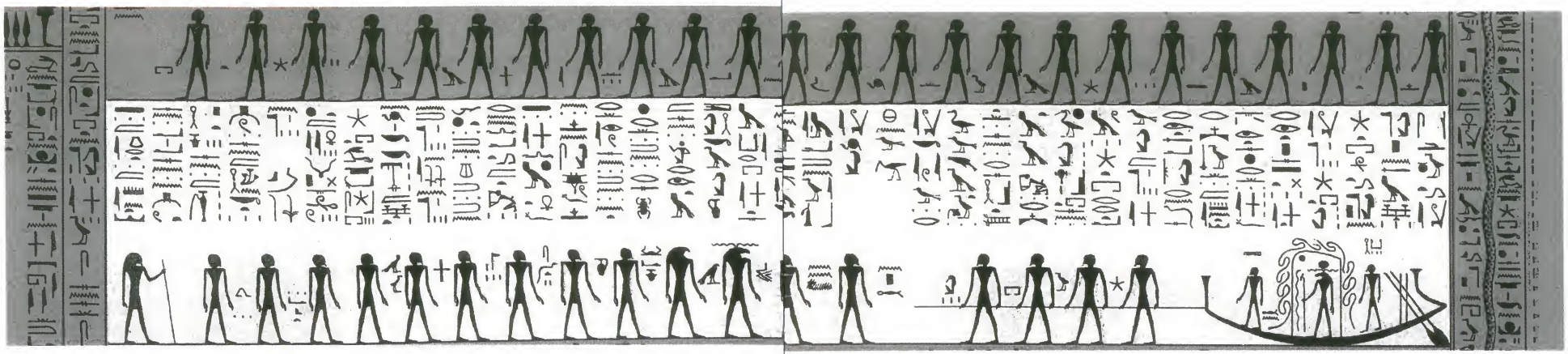
jw ddw (n).sn ɜwt

He who gives oblations to them

m ḥtpw st m qrrt.sn

is one who takes a place in their cavern.

Middle Register, 7th Scene



From now on the barque of the Sungod has its permanent shape: In a shrine in the centre stands the ram-headed god, holding the *was*-sceptre and the *ankh*-sign in his hands. The *Mehen*-serpent protectively curls around the shrine. At the prow stands the god *sjȝ* (Sia, percipience) who is the spokesman of the Sungod; in front of the rowing gear stands the god *ḥkȝ* (Heka, magic). The figure of the nocturnal Sungod is called *jwf rˁw* (Flesh of Re).

Four blessed dead called collectively *dwȝtyw* (Those of the Underworld) hold the towrope of the barque. A procession of fourteen deities moves towards him. Three of them are distinguished by their attributes – the third is ram-headed, the fourth falcon-headed, and the last one carries a long staff in his hand as a sign of his status.

Only the first seven deities have individual names:

1. *npn*
Grain

2. *nn-ˁ*
Without Arms (?)

3. *bȝ*
Ram

4. *ḥrw*
Horus

5. *wḥˁ-jb*
The Sensible One

6. *ḫnmw*
Khnum

7. *sḏtj*
Child

(The deities 1-7, from the tomb of Pharaoh Horemhab)

The subsequent six figures are collectively called

nṯrw jmyw-ꜥqt

Deities who are at the entrance (of the Netherworld).

The god carrying a staff at the end of the register appears to be called *mdwj* (He with the staff).

The accompanying text refers to the entire register:

sqdwt jn nṯr pn ꜥ3 m w3wt dw3t

Proceeding by this great god on the ways of the Duat.

sṯ3 nṯr pn jn nṯrw dw3tyw

towing of this god by the gods of the Netherworld,

r jryt psšt jmyt t3

to distribute what is in the Earth,

(*r*) *jryt sḫrw jmyw.f*

to take care of those who are in it,

r wḏꜥ-mdw m jmnt

to hold judgement in the West,

r jryt ꜥ3 r nḏs

to make a great one to a small one

m nṯrw jmyw dw3t

among the gods who are in the Duat,

r rdyt 3ḫw ḥr st.sn

to put the *Akhu* (Blessed) on their place,

mtyw r wḏꜥt.sn

and the damned to their judgement,

r sḥtm ḫ3wt njkyw

to destroy the corpses of those who are punished,

r ḫnr b3 [*ḥtmw*]

to confine the *Ba*-soul [of the annihilated ones].

jn rꜥw

Re says:

j m.ṯn.wj ḏb3n.j sšd

«Look, I have adorned myself with the headcloth,

sḫm.kwy m kɜr jmy-tɜ

I have taken possession of the shrine which is in the earth.

sjɜ ḥkɜ ḫnm.sn.wj

Sia and *Heka* have joined me

r jryt mḫrw.ṯn r sḫpr jrw.ṯn

to take care of you, to assign to you your functions.

n ḫtm.f r.ṯn ṯɜw.f

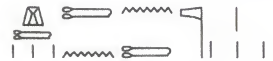
He does not cut his breath from you,

ḥtpw jmyw (s)ḥtpn.s

as well as the offerings which are in (this hour).

n ʿq mtyw ḫtw.ṯn

The damned do not enter after you,

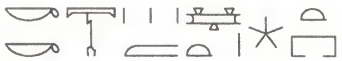


ḫrt (n).ṯn nt nṯrw

to you belongs what is due to the deities.»

jn nn nj nṯrw n rʿw

These gods say to Re:



kkw m wɜt dwɜt

«Darkness reigns on the way of the Duat –

wn sbɜw ḫtmyw wpw-tɜ

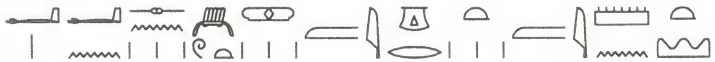
open the closed gates, opener of the earth,

sṯɜwn nṯrw qmɜw.sw

whom the gods have towed, who created himself!»

ɜwt.sn m ḥnkt ḥnqt.sn m qbḥw.sn

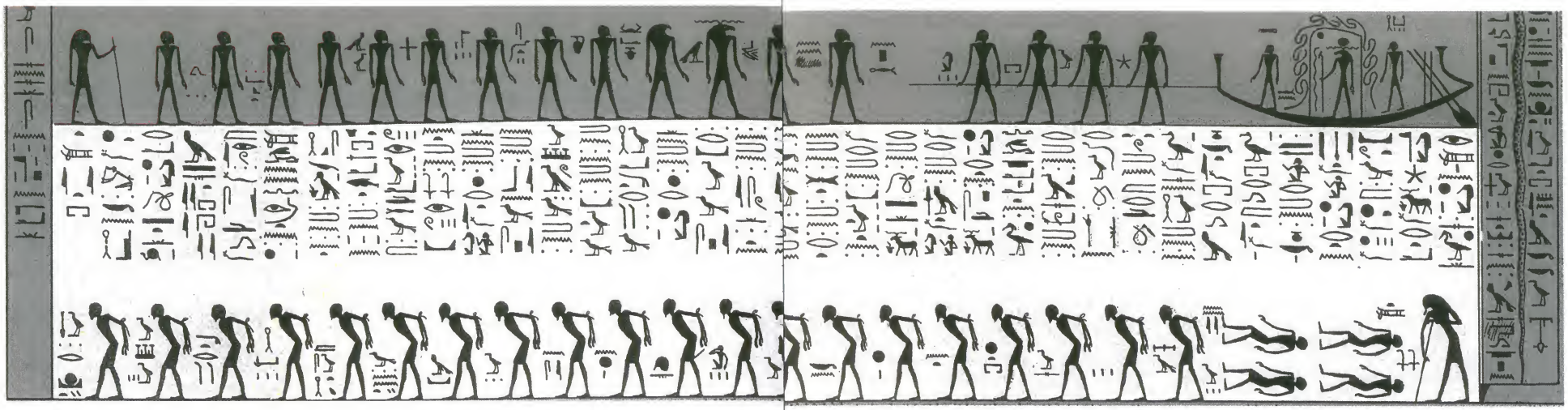
Their offerings are donations, their beer is their refreshment.



(jw) ddw n.sn ɜwt m jgrt m jmnt

Whoever gives oblations to them (will be) in the Hereafter, in the West.

Lower Register, 8th Scene



The god Atum, leaning on his staff, guards four outstretched human figures in front of him who are called *nnyw* "Inert ones", the embodiment of the four quarters of the world, kept in the Netherworld. The remaining register is filled with twenty enemies whose hands are fettered behind their backs.

The text between the 20 figures describes them collectively:

zmytyw wsḫt nt rˁw

The desert-dwellers of the hall of Re,

knyw tp tɜ n rˁw

who have quarrelled on earth because of Re,

njsw m ḏw n nty m swḫt

who have cried evil against "Him who is in the Egg",

ḥwjw mtrw wšɜw ḫrw r ɜḫty

"The Witnesses who have offended Akhty".

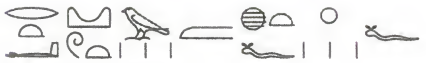
The text of the register reads:

jryt jtmw n rˁw

What Atum has done for Re:

sɜḫ(t) nṯr dwɜ bɜ.f

to glorify the god, to adore his *Ba*-soul,



rdyt ḏwt m ḫftyw.f

to afflict evil on his enemies.

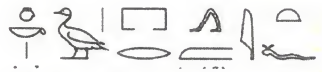
(Atum addresses the enemies:)

mɜᶜ-ḫrw jt.j rᶜw r.ṯn

«My father Re is triumphant against you,

mɜᶜ-ḫrw.j r.ṯn

I am triumphant against you!



jnk zɜ pryw m jt.f

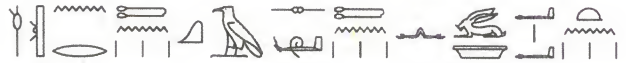
I am the son who emanated from his father.

jnk jt pryw m zɜ.f

I am the father who emanated from his son.

snḥw.ṯn nṯṯ.ṯn m rwḏw rḏw

You are fettered, you are bound with firm ropes.



wḏn(.j) r.ṯn qɜsw.ṯn n(n) wn ᶜwj.ṯn

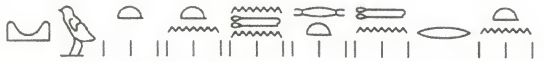
I have ordered that you be fettered; you arms will not be opened!

ɜḫ rᶜw r.ṯn spd bɜ.f r.ṯn

Re's magic is against you, effective is his *Ba*-soul against you,

sḫm jt.j r.ṯn wɜš bɜ.f r.ṯn

powerful is my father against you, strong is his *Ba*-soul against you!



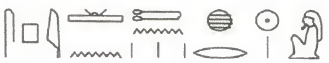
ḏwt.ṯn n.ṯn ᶜḏt.ṯn r.ṯn

Your evil belongs to you; your slaughtering is against you,

knyw.ṯn n.ṯn (n)jsw.ṯn r ḏw(t)

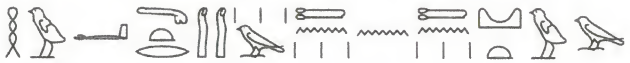
your punishment is upon you, you are summoned to evil!

(From the tomb of Horemhab)



sjpwn.ṯn ḫr rˁw

You are condemned by Re,



ḥwy mtrw.ṯn n.ṯn ḏwt

destroyed is your witness document for you, being evil,

wšɜw.ṯn n.ṯn bjnw

your calumny is upon you, since it is wicked,

sjpwn.ṯn ḫr jt.j

you are condemned by my father!

nṯṯn nn jryw ḏwt

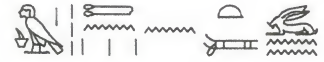
You are these who have committed evil,

jryw ˁḏt m wsḫt ˁɜt

who have caused slaughter in the Great Hall!

ḫɜwt.ṯn n ḥsq

Your corpses are committed to beheading,



bɜw.ṯn n tm wnn

your *Ba*-souls to non-being!

n mɜɜ.ṯn rˁw m jrw.f

You shall not view Re in his manifestations,

sqdi.f m štɜyt

when he sails in the *Shetit* (Beyond)!

jhy rˁw wɜš.tj rˁw

Hail Re! You are strong, Re!

ḫftyw.k n ḥtmyt

Your enemies will belong to the place of destruction!»

(From the tomb of Seti I)

Second Gate

The gates between the areas of the respective hours of the night have their complete form from now on. Behind the leaves of the gate (as in the First Gate, above), are two walls topped with upright *ḥkr*-daggers. Each wall is guarded by a Uraeus-serpent rearing up and by a mummiform guardian. Inside the gate are nine mummies, one above the other, here referred to as 'The Second Group of Nine Gods' "The Second Ennead". They should, in reality, probably be seen as being side by side.

Name of the gate:

spdt wɜwɜ(t)

With piercing blaze,

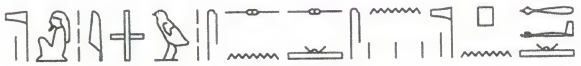
Text:

spr jn nṯr pn ꜥɜ r sbḫt tn

Arrival of this great god at this gate,

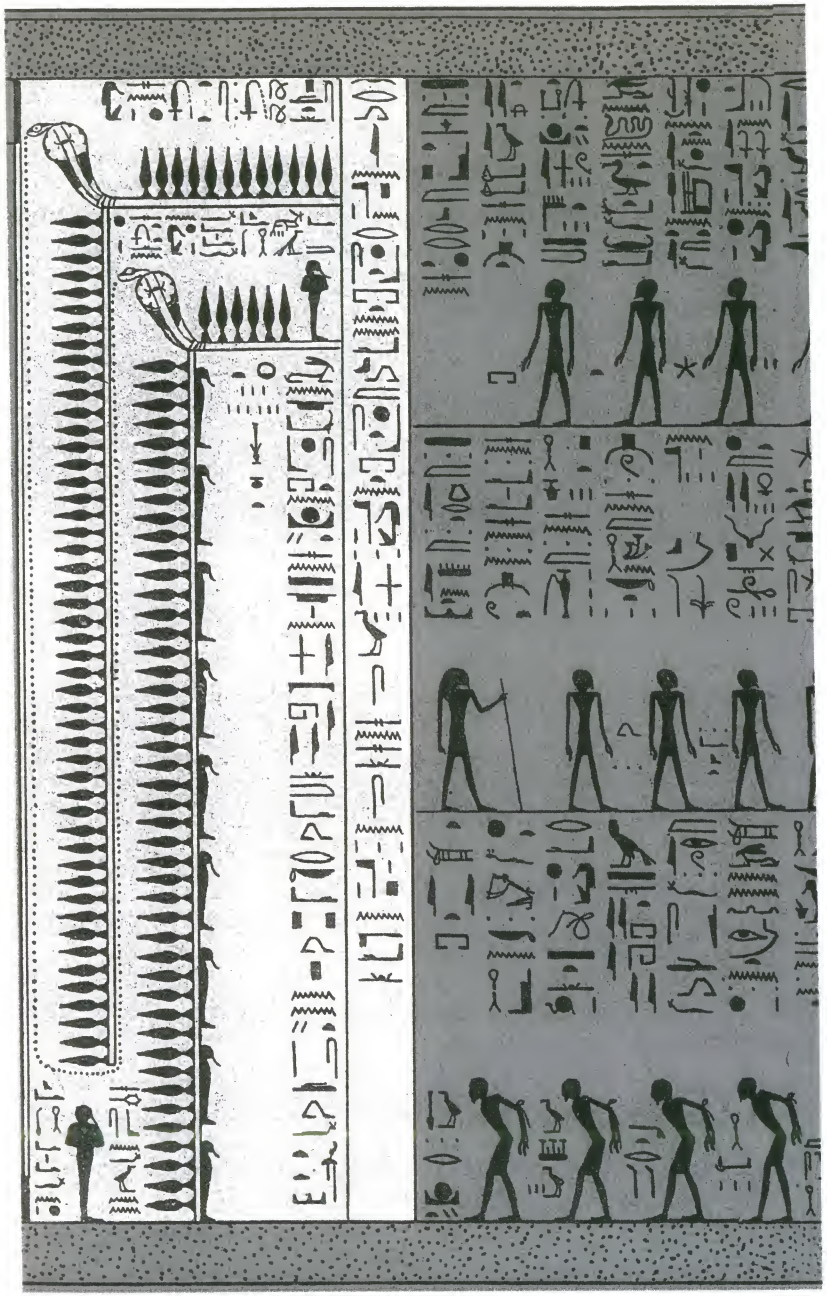
ꜥq m sbḫt tn

entering into this gate.

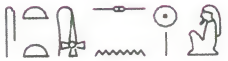


nṯrw jmyw.s sns.sn nṯr pn ꜥɜ

The gods who are in it acclaim this great god.



The two Uraeus-serpents on the wall:



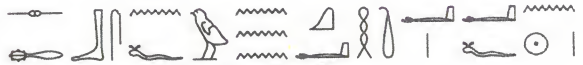
stt.s n rˁw

She lights up for Re.

The two guardians:

ˁmw-jwtyw qˁḥ.f ˁwy.f(j) n rˁw

Who devours the non-existing, he bends his arms for Re;



sẖbw-znfw qˁḥ(.f) ˁwy.f(j) n rˁw

who slurps blood, he bends his arms for Re.

The nine mummies:

psḏt snwt

Second Ennead

The serpent upon the doorway:

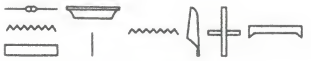
qɜby

The coiled one

Text in front of the Ennead of mummies:

wnw sbḫt n ɜḫty

Open is the gate for Akhty,



znyw ˁɜ n jmy-pt

open is the door for him who is in heaven.

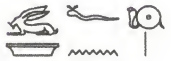
jhy my rk ˁppw pn nty sqdj.f jmntt

Hail! Come, you moving one, who crosses the West!

The Coiled one is described:

wnn.f ḥr ˁɜ pn

He is upon this door,



wn.f n rˁw

he opens for Re.

sjɜ n qɜbjy

Sia (speaks) to the Coiled one:

wn sbɜ.k n rˁw

«Open your gate for Re,

zn ˁɜ.k n ɜḫty

open your door for Akhty!»

jw.f sḥḏ.f kkw zmɜw

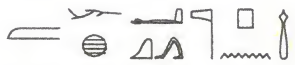
He lights up the Primeval Darkness,

dj.f šsp m ꜥt jmnt

he gives light to the hidden region.

ḫtmjn ꜥɜ pn

Then this door is closed,



m-ḫt ꜥq nṯr pn ꜥɜ

after this great god has entered.

hwtḫr jmyw sbḫt.sn

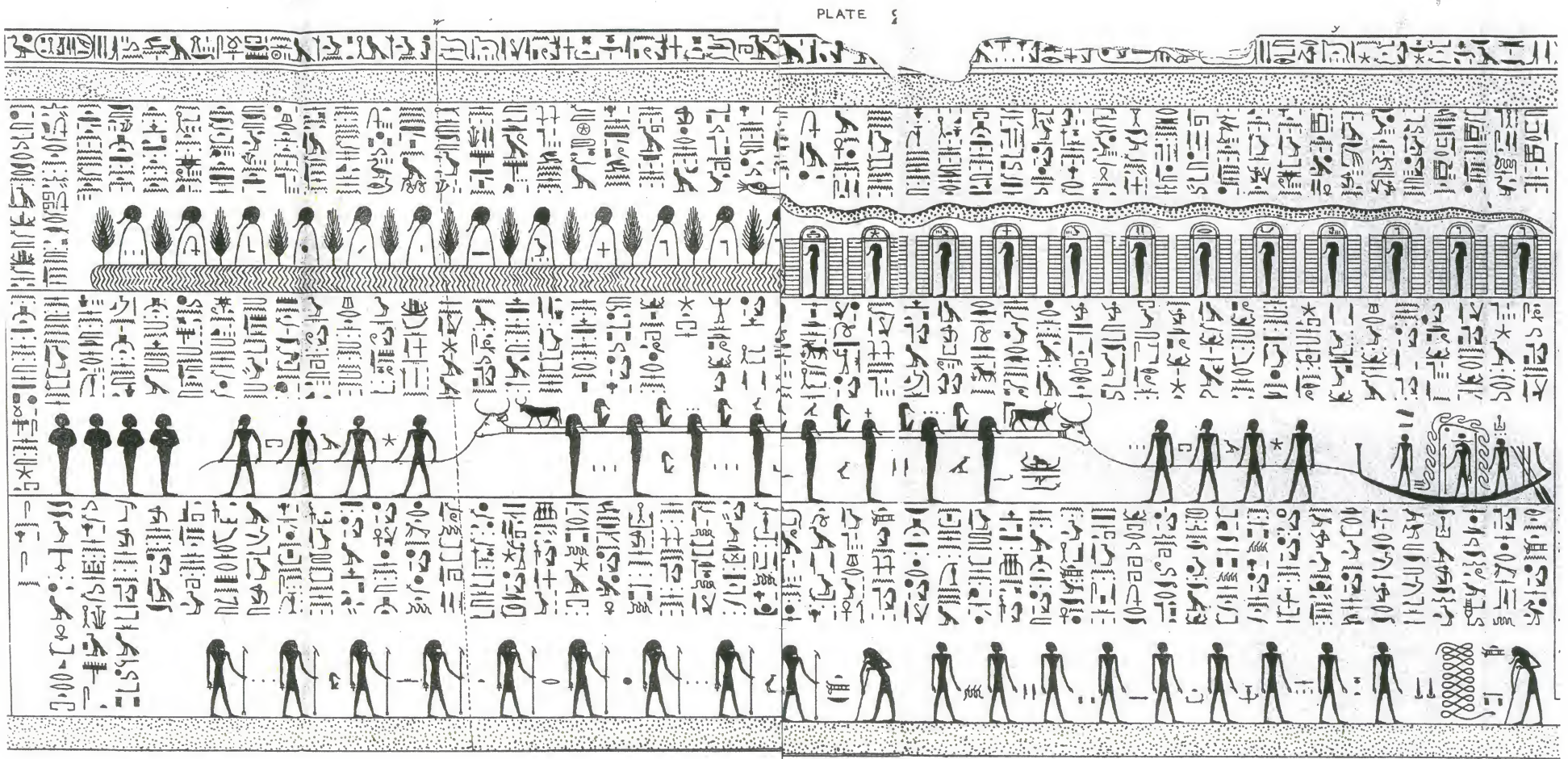
Then those in their gate wail

sḏm.sn hɜɜ ꜥɜ pn

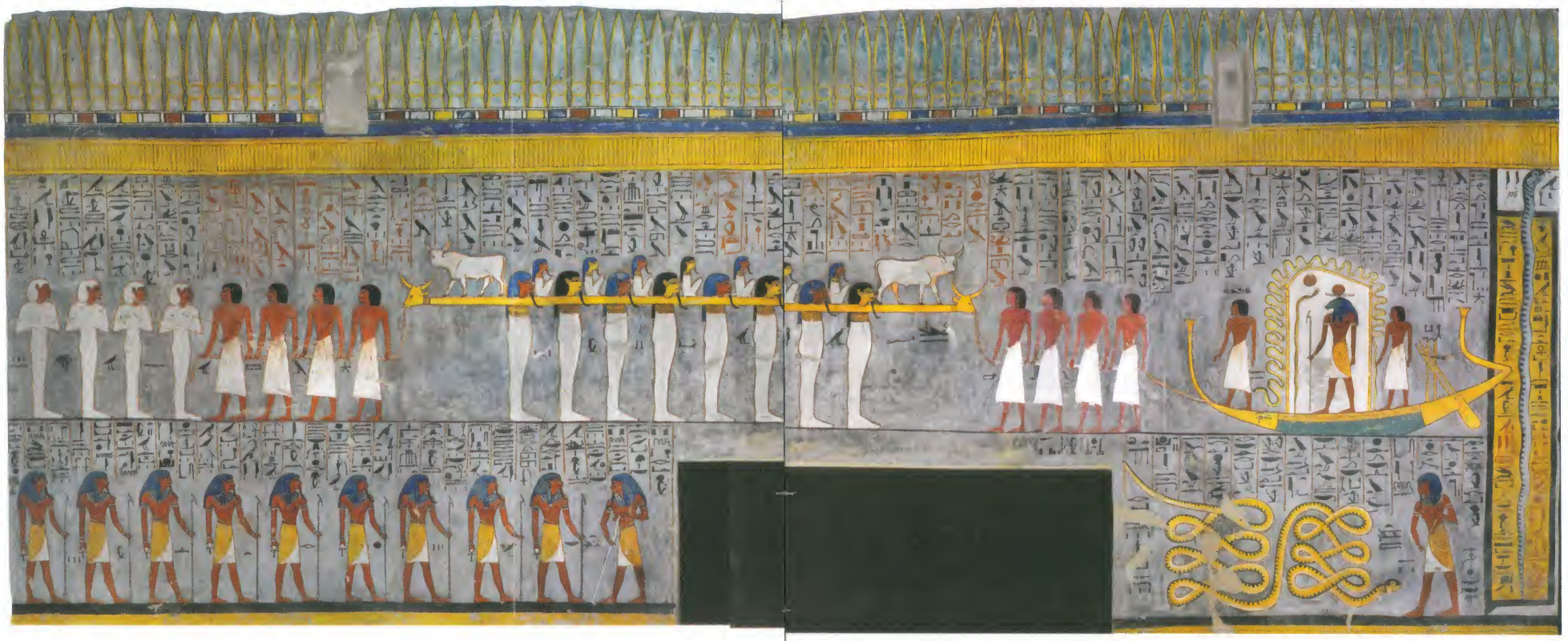
when they hear this door being shut.

(From the tomb of Pharaoh Horemhab, part of the hight relief is already chisled out)

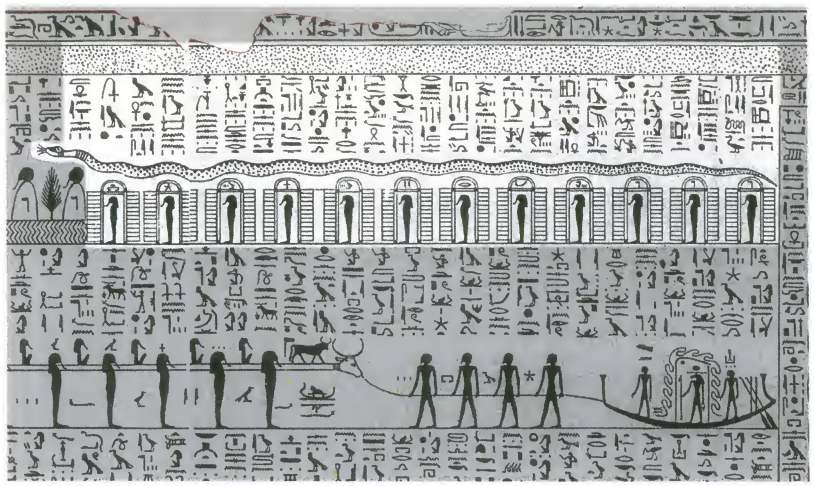
THIRD HOUR



PART OF THE THIRD HOUR FROM THE TOMB OF RAMSES I



Upper Register, 9th Scene



Twelve shrines with vaulted roofs and red (later yellow) doors shown open. In each shrine stands a mummy painted black. The huge serpent stretched over all the shrines has no name, but is called in the text *sty* "The flaming one".

nṯrw ḏsryw jmyw dwꜣt

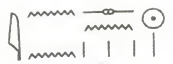
Protected gods who are in the Netherworld

m kꜣrw.sn ḥᶜw-nṯr

in their shrines, divine bodies

sty zꜣw.f kꜣrw.sn

"The flaming one" guards their shrines.



jn n.sn rᶜw

Re says to them:

wn n kꜣrw.ṯn

«Opening be for your shrines,

ᶜq ḥḏwt.j m snkw.ṯn

so that my light may enter your darkness.

gmjn. j.ṯn jꜣkb.tn

I found you when you were mourning

kꜣrw.ṯn ḫtmy ḥr.ṯn

and your shrines were closed upon you.

jw dy.j ṯꜣw n fnḏw.ṯn

(But now) I give breath to your noses

wḏ.j n.ṯn ꜣḫw.ṯn

and I have assigned to you your blessed state.»

jn.sn n rˁw

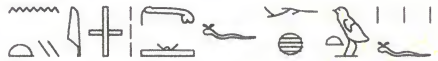
They say to Re:

jhy rˁw my rk n.n

«Hail Re! Come to us,

nṯr ˁɜ jḫmw sk.f

greatest god who knows no setting,



nty jmyw-bɜḥ.f ḫtw.f

whom those who are before him and behind him,

šnwt nḏ.sn ḥr.f

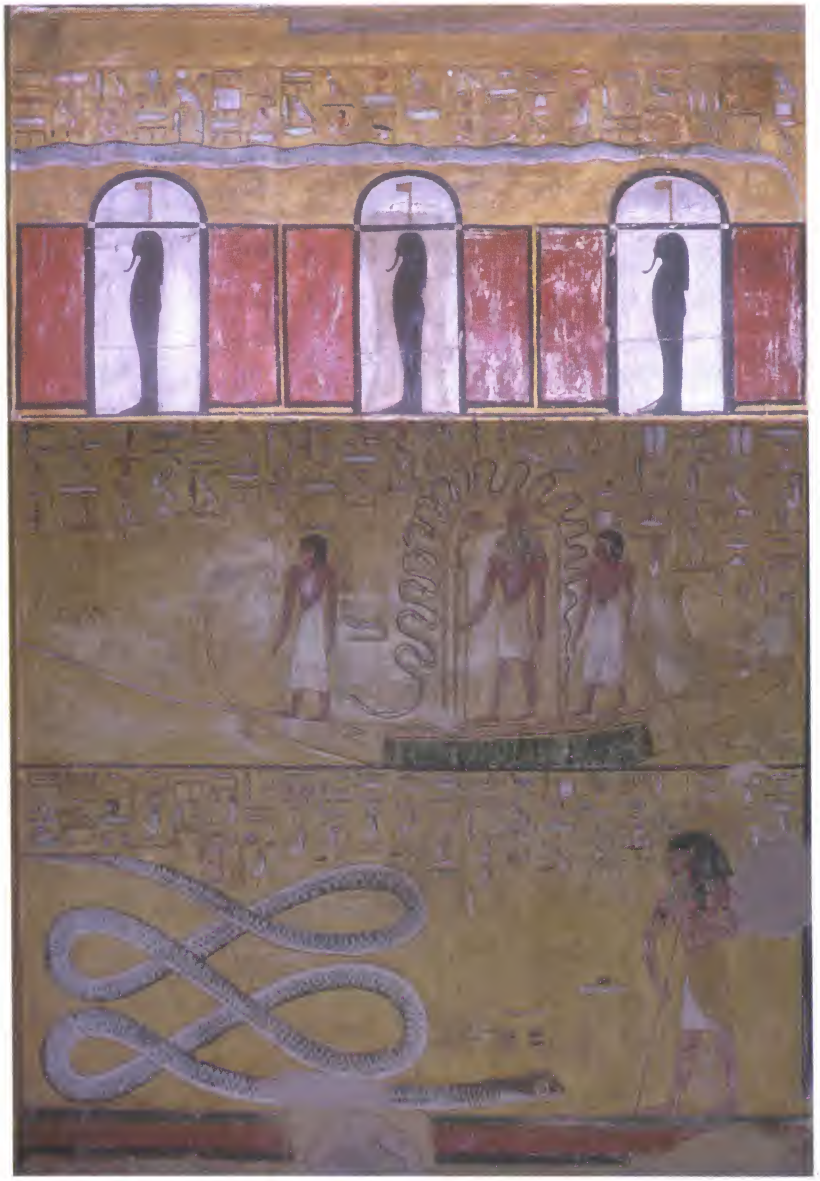
(his) retinue, are greeting!

ḥˁywy rˁw ḫnz.f tɜ

How joyful is it when Re passes the Earth,

nṯr ˁɜ ˁp.f štɜyt

when the great god moves through the Shetit (Beyond)!»



(From the tomb of Pharaoh Seti I)

ɜwt.sn m tɜ

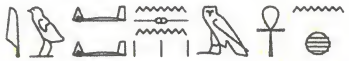
Their oblation is bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.



jw ddw n.sn m ꜥnḫw

He who makes an offering to them, he lives

m ꜥnḫw.sn sty jm

on what they and «The flaming one» are living.

ḫtmjn ꜥɜw.sn ḥr.sn

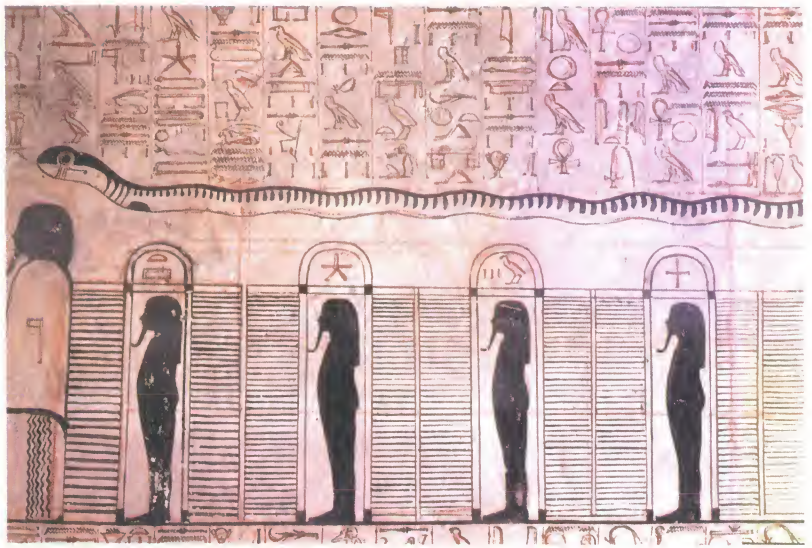
Then their doors are closed upon them,

m-ḫt ꜥpp nṯr pn

after this god has passed.

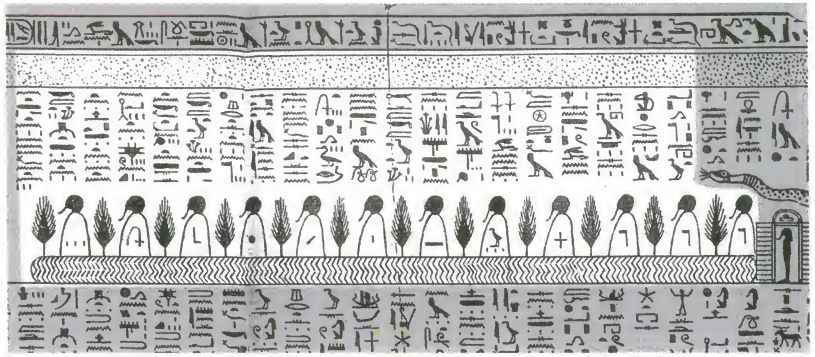
hwtḫr.sn sḏm.sn hɜɜ ꜥɜw.sn ḥr.sn

Then they wail when they hear their doors being shut upon them.



(From the tomb of Pharaoh Horemhab)

10TH SCENE



The "Lake of Fire" (in the older copies with water painted red), surrounded by twelve mummy-envelopes with human heads, each with large ears of barley (painted green, later yellow) before it. The hieroglyphs of their name are distributed between the twelve bodies:

nṯrw jmyw š-ḫb(t)

Gods who are in the Lake of Fire.

The text reads:

š pw wnn.f m dwꜣt

That Lake is situated in the Netherworld

dbnw.f m nn nṯrw

and is surrounded by these gods.

(From the tomb of Pharaoh Sethos I)

wnn.sn m ꜥꜣtyw tpw.sn ḥꜣyw

They are in their wrappings, but their heads are bare.

š pn mḥw m kꜣmwtt

This Lake is filled with barley,

mw (nj) š pn m wꜣwꜣt

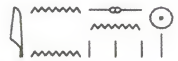
(but) the water of this "Lake is Fire".

ḥpp ꜣpdw mꜣꜣ.sn mw.f

The birds fly away when they see its water

ssn.sn stj ntj jm.f

and smell the odour of that which is in it.



jn n.sn rʿw

Re says to them:

ḫryt.ṯn n(t) nṯrw

«Your divine provision

m kꜣmwtt nt š.ṯn

consists of the barley of your lake.

kfꜣt n tpw.ṯn

Unwrapping for your heads,

štꜣw n ḥʿw.ṯn

covering for your limbs,

ṯꜣw n fnḏw.ṯn

breath for your noses!

ḥtpw.ṯn n.ṯn kꜣmwtt

Your offerings belong to you, (i.e.) barley,

ꜣwt n.ṯn nt š.ṯn

oblations belong to you from your lake.

mw.f n.ṯn jwty tꜣw.f r.ṯn

Its water belongs to you, without its heat being against you,

jwty ḥh.f r ḫꜣwt.ṯn

without its fiery blast being against your bodies.»

jn.sn n rʿw

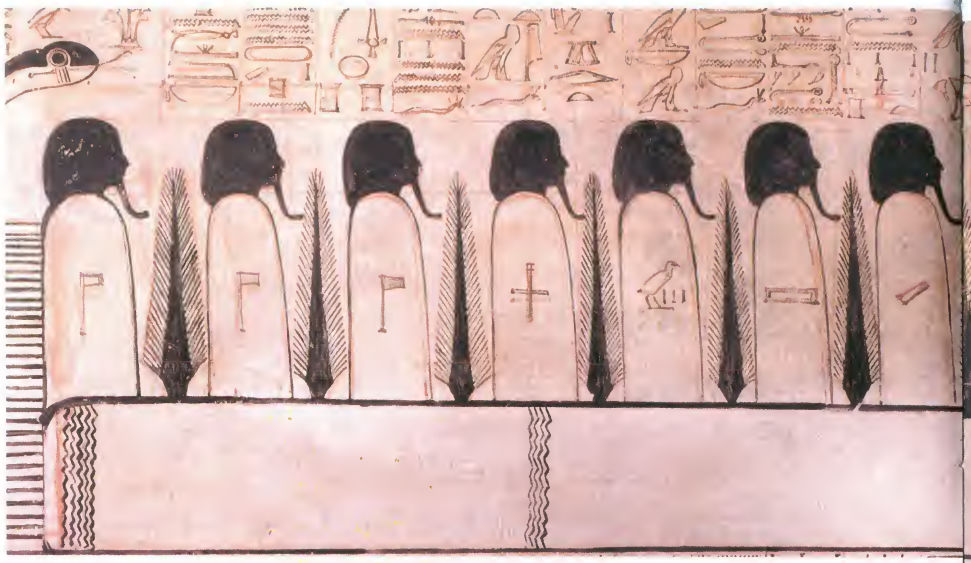
They say to Re:

my rk r.n ḏꜣy.f m wjꜣ.f

«Come to us, who travels in his barque

sttw n.f jrt.f tkꜣ

for whom his eye kindles the torch



sḫḏw ȝḫt.f dwȝtyw

and his brilliant eye illuminates those in the Netherworld!

jhy jʿr.k ȝḫw n.n

Hail, when you approach, who is helpful for us,

nṯr ʿȝ sty m jrt.f

great god who inflames with his eye.»

ȝwt.sn m tȝ-kȝmwtt

Their oblations are barley-bread,

(From the tomb of Pharaoh Horemhab)

ḥnqt.sn m kȝmwtt

their beer is barley,

qbḥw.sn m mw

their refreshment is water.

jw ddw n.sn ȝwt

Whoever offers to them

m nb-mȝ(wt) m š pn

is a master of renewal (or ears of barley) in this lake.

Middle Register, 11th Scene

The sun barque is identical with that in the second hour, again pulled by four *dwɜtyw* "gods of the Netherworld". The rope passes through a long-stretched object called *wjɜ-tɜ* «Barque of the Earth», beginning and ending with a bull's head. It is carried by eight mummiform *fɜyw* "carriers". Upon this "Barque of the Earth" are placed seven *nṯrw jmyw* "Gods in (it)" between the bull's heads. Another four *dwɜtyw* are pulling the rope out of it.

The scene is accompanied by the following text:

sṯɜw nṯr pn ʿɜ jn nṯrw dwɜtyw

This great god is being towed by the gods of the Netherworld.

spr jn nṯr pn ʿɜ

Arrival of this great god

r wjɜ-tɜ dpw nṯrw

at the Barque of the Earth, the ship of the gods.

jn n.sn rʿw

Re says to them:

j nṯrw ḫryw wjɜ-tɜ

«O you gods below the Barque of the Earth,

fɜyw dpw dwɜt

carrying the ship of the Netherworld –

sṯzw n jrw.ṯn

Raising be for your manifestations,

šw n dpw.ṯn

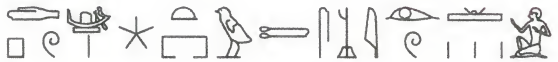
light for your ship,

ḏsrw (n) ntt jm.f

and protection (for) what is in it.

wjȝ-tȝ ḥmw n.j

The Barque of the Earth has receded before me,



dpw-dwȝt wṯz(.f) jrw.j

the ship of the Netherworld has raised my manifestations.

mk.wj ꜥp.j štȝyt

Lo! I pass through the Shetit (Beyond)

r jryt sḫrw ntyw jm.s

to care for those who are in it!

nwr tȝ nwr tȝ

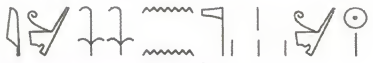
The Earth quakes, the earth quakes,

wȝš bȝ njm kȝwj

strong is the *Ba*-soul, the Double-Bull rejoices.

ḥtp nṯr m qmȝ(t)n.f

The god rests in what he has created.»



jn nn nj nṯrw n rꜥw

These gods say to Re:

wȝš rꜥw spd bȝ.f ḥnꜥ tȝ

«Strong is Re, effective is his *Ba*-soul together with the God of the Earth.

wȝš nṯrw.f n rꜥw ḥtpw

Strong are his gods for Re when he has gone to rest.

ḥꜥꜥy dpw-dwȝt sjw wjȝ pn

Acclaimed is the ship of the Netherworld, and praised is this barque.»

hwtḫr.sn m-ḫt ꜥpp rꜥw ḥr.sn

But then they wail, after Re has passed them.

ḥtpw.sn (m) rnpyt

Their offerings are fresh plants.

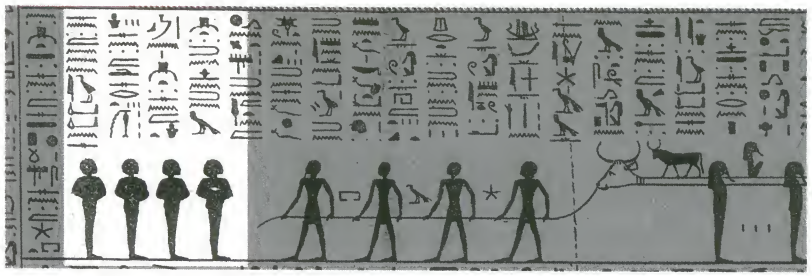
jw ddw n.sn ḥtpw.sn

Whoever gives to them their offerings

m sḏm.w ḫrw ntyw

is one who hears the voice of those existing (in the Netherworld).

12TH SCENE



Four wrapped gods with invisible arms confront the sun barque and its retinue. They are the *wtɜw tɜ* "Wrapped ones of the Earth". The text reads:

sṯɜw nṯr pn ꜥɜ jn dwɜtyw

This great god is being towed by those of the Netherworld

m wjɜ ḏsr jmy tɜ

(out) of the protected Barque which is in the Earth.

wḏ-mdw n wtɜw jmnw-ꜥ

Orders to the wrapped ones with hidden arms:

ḫryt.ṯn n.ṯn wtɜw tɜ

«Your provisions belong to you, "Wrapped ones of the Earth" –

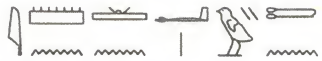
(From the tomb of Pharaoh Ramses I)

ḥmḥmt ḫnty-mnt.f

the renown of Khentymentef (The Foremost of his thighs),

kfɜt n tpw.ṯn

unwrapping for your heads,

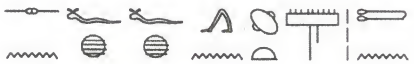


jmnw n ꜥwy.ṯn

hiding for your arms,

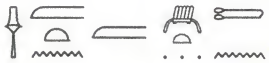
ṯɜw n fnḏw.ṯn

breath be for your noses,



snfḫfḫ n wtw.ṯn

loosening for your wrappings!



sḫm.ṯn m ɜwt.ṯn

May you dispose of your oblations,

ḥtpn.ṯn m qmɜwn.j

when you rest in (this) which I have created.»

ɜwt.sn m tɜ

Their oblations are bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

jw ddw n.sn ɜwt.sn

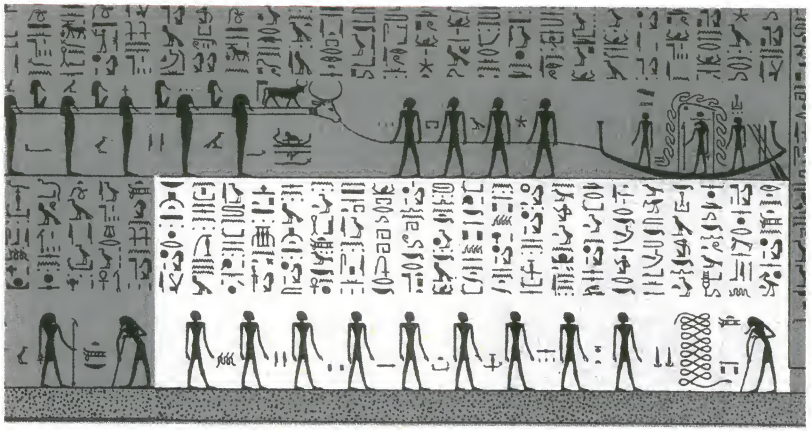
Whoever makes an offering to them

m sšpw.sn m dwɜt

is among those with shining garments in the Netherworld.

(From the tomb of Pharaoh Horemhab)

Lower Register , 13th Scene



Jtmw Atum, again leaning on a staff, confronts the multi-coiled serpent *ꜥ3pp* Apopis and, before him, nine blessed dead, which are named:

ḏ3ḏ3t ḥsft ꜥ3pp

The council that drives away Apopis

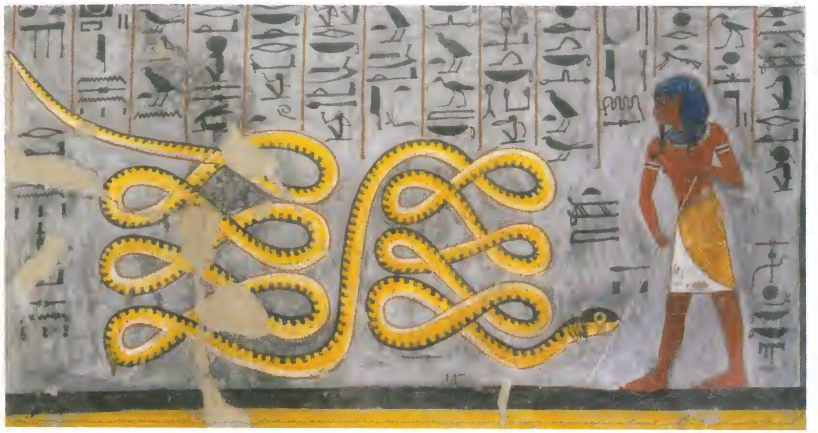
The text reads:

jrytn jtmw n rꜥw

What Atum has done on behalf of Re:

s3ḫt nṯr sḫrt sby

to glorify the god, to overthrow the rebel.



(From the tomb of Pharaoh Ramses I)

(Atum speaks to Apopis:)

sḫdw.k jwty ꜥḥꜥ.k

«You are upside down, so that you cannot rise (again),

ḥk3w.k jwty gmj.k.ṯ(w)

you are bewitched so that you cannot find yourself!

m3ꜥ-ḫrw jt.j r.k

My father has triumphed over you,

mɜᶜ-ḫrw.j r.k

I have triumphed against you,

dr.(j).ṯw n rᶜw

I have driven you away on behalf of Re.

sswn.j.ṯw n ɜḫty

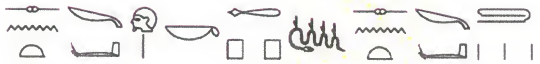
I have punished you on behalf of Akhty.»

jn.sn psḏt-rᶜw

They say, the Ennead of Re,

sn ḫsf.sn ᶜɜpp ḥr rᶜw

when they drive away Apopis from Re:



znjt(w) tp.k ᶜɜpp znjt(w) qɜbw

«Your head is cut off Apopis, the coils chopped up!

nn tknw.k m wjɜ rᶜw

you will not come near to the barque of Re,

nn hɜj.k r dpt-nṯr

you will not come near to the god's ship!

pry ḥḥ r.k n(j) štɜyt

The fiery blast of the Shetit has gone forth against you,

jw.n sjp.n.ṯw (n) ḥtmw.k

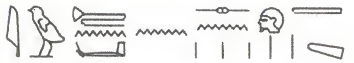
and we have condemned you to your destruction!»

ᶜnḫ.sn m ɜwt rᶜw

They live on the oblations of Re

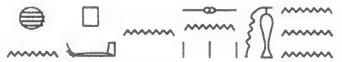
m ḥtpw ḫnty-jmntyw

and the offerings of the Foremost of the Westerners (Osiris).



jw wdnw n.sn tp tɜ

Whoever makes an offering to them on earth,



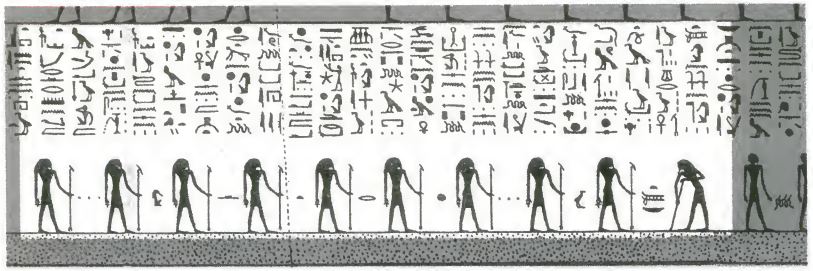
ḫnpw n.sn qbḥw

and lets them have cool refreshment,

m nb ɜwt ḫr rᶜw

is a master of oblations with Re.

14TH SCENE



A second, similar figure of Atum confronts nine gods carrying Ankh and Was, named *nbw-ḫrt* masters of provisions.

jn jtmw n nn nj nṯrw

Atum says to these gods:

j nṯrw ḫryw ꜥnḫ wꜣs

«O gods who carry Ankh and Was,

wꜣyw ḥr ḏꜥmw.sn

who lean upon their Djam-sceptres –

ḫsf sby ḥr ꜣḫty

Drive away the rebel from Akhty,

wdy šꜥt n jwf ḏwy-qd

hack up the flesh of the Wicked one!»

(From the tomb of Pharaoh Ramses I)

jn.sn nn nṯrw sn ḥkꜣ.sn ꜥꜣpp

These gods say, when they enchant Apopis:

wnw tꜣ n rꜥw

«Open is the Earth for Re,

ḫtmw tꜣ r ꜥꜣpp

sealed is the Earth against Apopis!

dwɜtyw ḫnty-jmntyw jmyw štɜyt

You of the Netherworld of the Foremost of the Westerners, who are in the *Shetit*,

dwɜ rˁw dr ḫftyw.f

praise Re and drive away his enemies,

nḏ ˁɜ m-ˁ jwf ḏwy

protect the Great one (Osiris) from the flesh of the Wicked one!

jhy ḫrtw n rˁw ḫfty rˁw

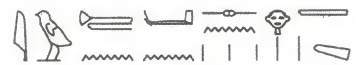
Hail, felled for Re is the enemy of Re!»

ˁnḫ.sn m ɜwt rˁw

They live on the oblations of Re

m ḥtpw ḫnty-jmntyw

and on the offerings of the Foremost of the Westerners.



jw wdnw n.sn ḥr tɜ

Whoever offers them on earth

ḫnpw n.sn qbḥw

and lets them have cool refreshment,

m mɜˁ-ḫrw m jmnt

is one who is justified in the West,

ḏsrw rmn m st-jmnt

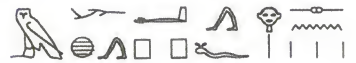
with protected shoulder in the Hidden Place.

sn hwt.sn n rˁw

They wail because of Re

jɜkb.sn n nṯr ˁɜ

and they lament because of the great god,



m-ḫt ˁpp.f ḥr.sn

after he has passed them.

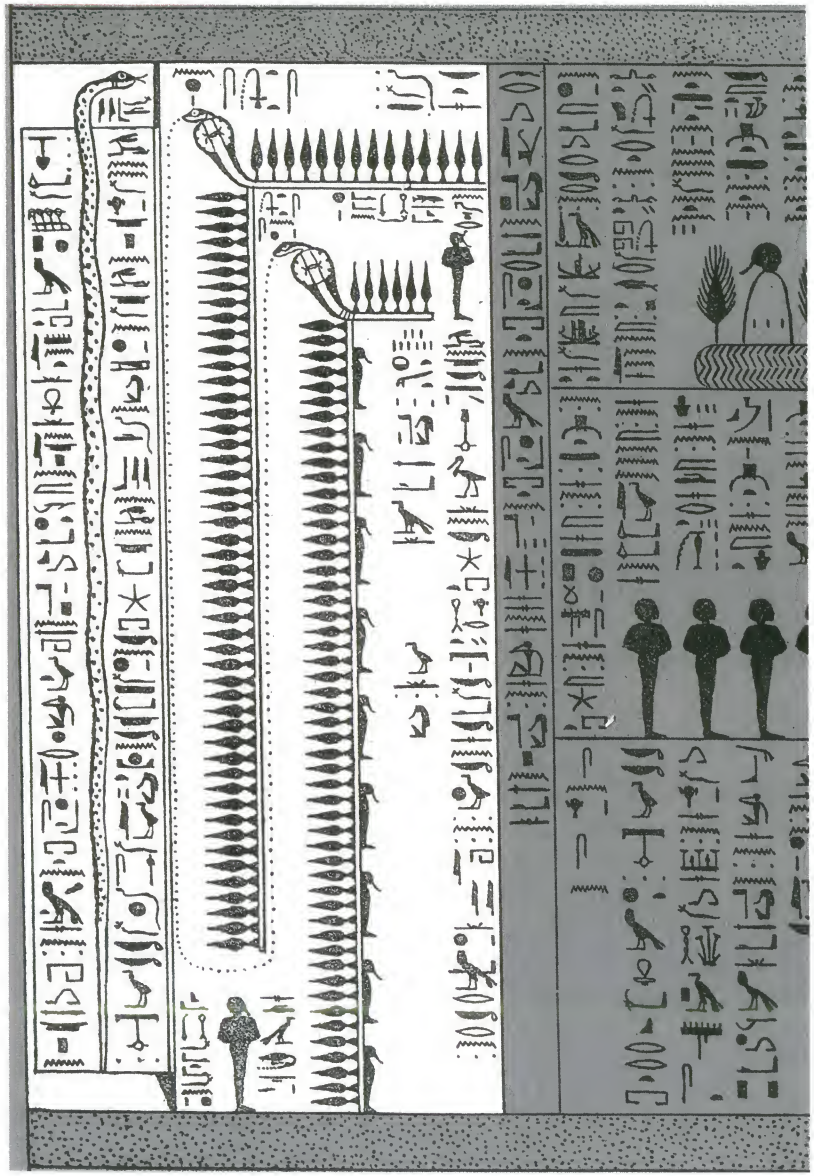
šɜs.f ḥˁp.st kkw

When he rushes away, darkness envelops them

ḫtmw qrrwt.sn ḥr.sn

and their caverns are closed upon them.

Third Gate



spr jn nṯr.pn ꜥ3 r sbḫt tn

Arrival of this great god at this gate,

ꜥq m sbḫt tn

entering into this gate.

nṯrw jmyw.s sns.sn nṯr pn ꜥ3

The gods who are in it acclaim this great god.

The gate is called:

nbt sḏf3w

Mistress of nourishment

At the two Uraeus-serpents on the wall:

stt.s n rꜥw

She lights up for Re.

The two guardians:

nwr t3 qꜥḥ.f ꜥwy.f(j) n rꜥw

Earthquake, he bends his arms for Re.

sdȝ tȝ qʿḥ.f ʿwy.f(j) n rʿw

Trembling of the earth, he bends his arms for Re.

Nine mummies:

psḏt ḫmt nṯr ʿȝ jmyw

Third Ennead of the great god which is in (it).

Text in front of the Ennead:

wnw n.k tȝ wbȝw n.k dwȝt

«Open for you is the Earth, thrown for you open is the Duat,

ḥrty kfʿ.k snkw.n

you from heaven—you have uncovered our darkness.

jhy rʿw my rk r.n

Hail Re! Come to us!»

The serpent upon the doorway:

ḏdby

The piercing one.

wnn.f ḥr ʿȝ pn

He is upon this door,

wn.f n rʿw

he opens for Re.

sjȝ n ḏdby

Sia (speaks) to the piercing one:

wn sbȝ.k n rʿw

«Open your gate for Re,

z(n)š ʿȝ.k n ȝḫty

open your door for Akhty!

jw.f sḥḏ.f kkw zmȝw

He lights up the Primeval Darkness,

dj.f šsp m ʿt jmnt

he brings light into the hidden region.

ḥtmjn ꜥ3 pn

Then this door is closed,

m-ḫt ꜥq nṯr pn ꜥ3

after this Great God has entered.

hwtḫr jmyw sbḫt.tn

Then those in this gate wail

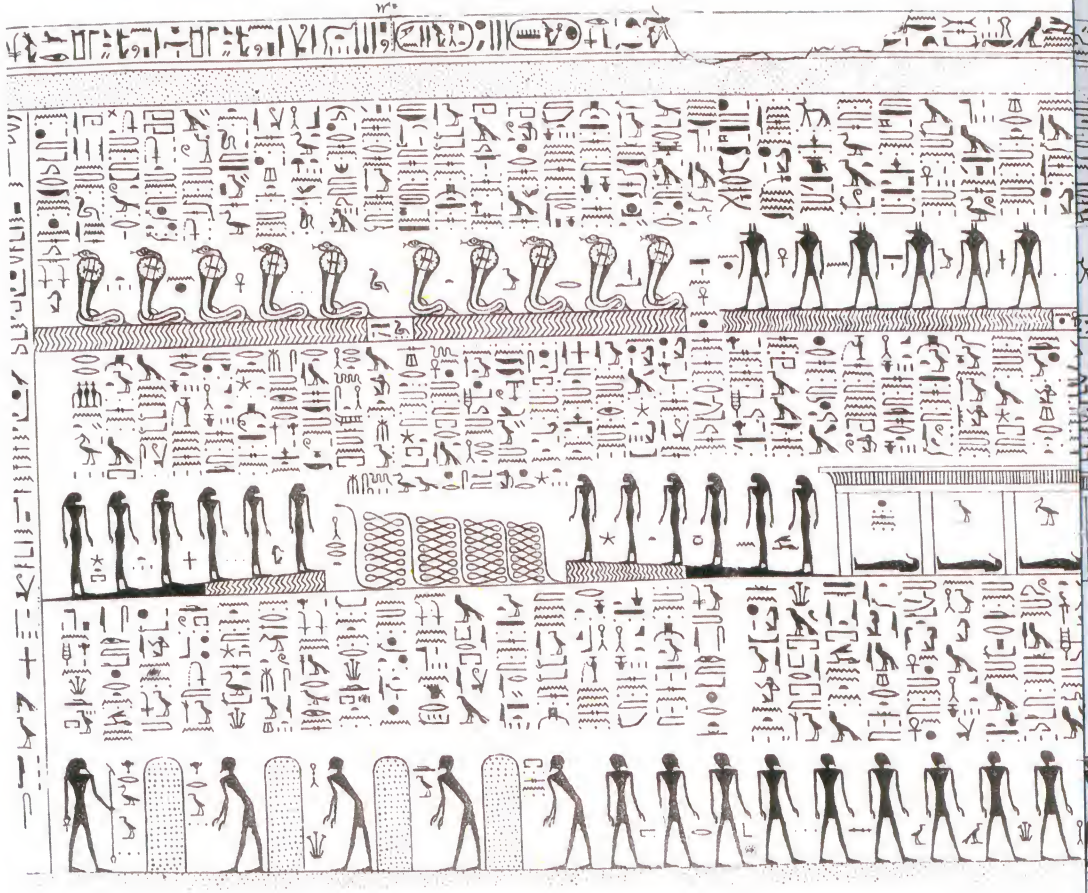
sḏm.sn h33 ꜥ3 pn

when they hear this door being slammed.

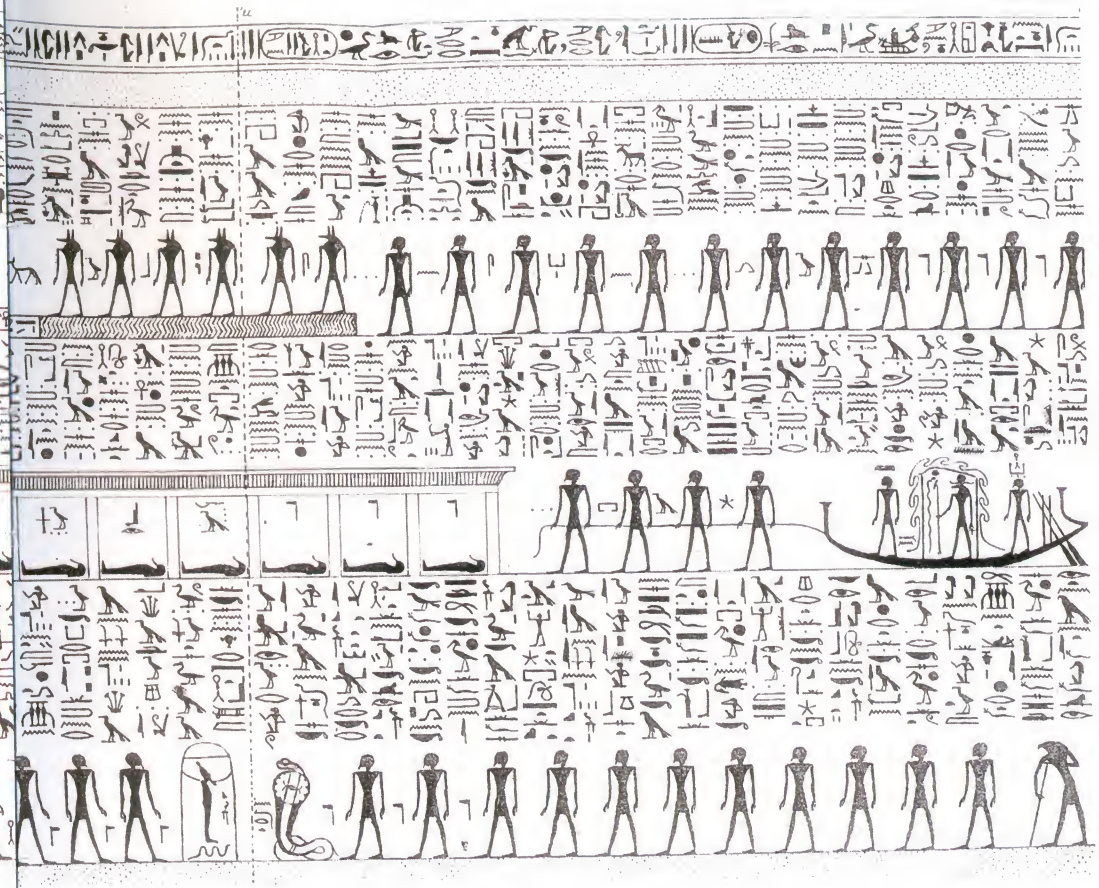
(From the tomb of Pharaoh Ramses IV)

Fourth Hour

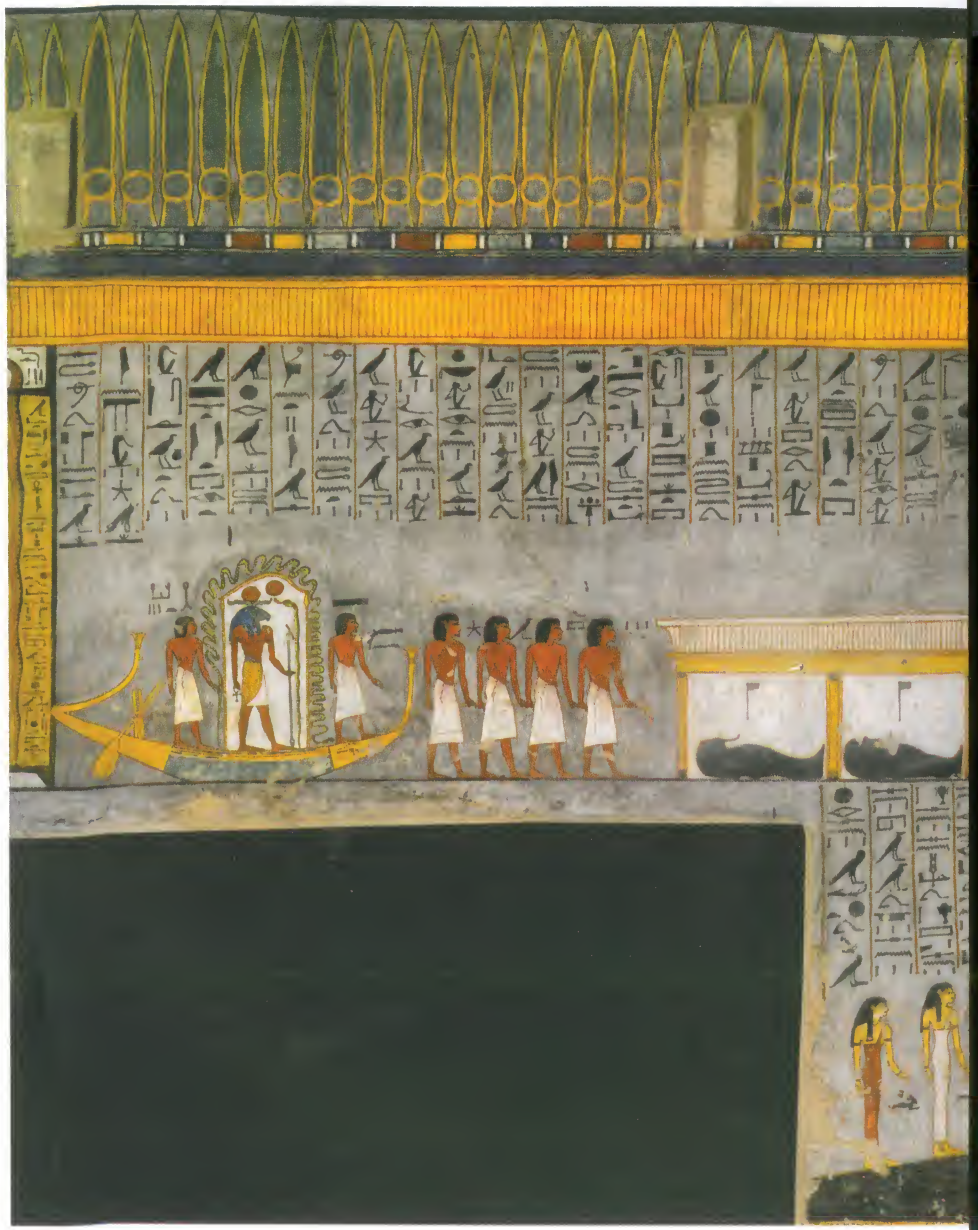
PLATE



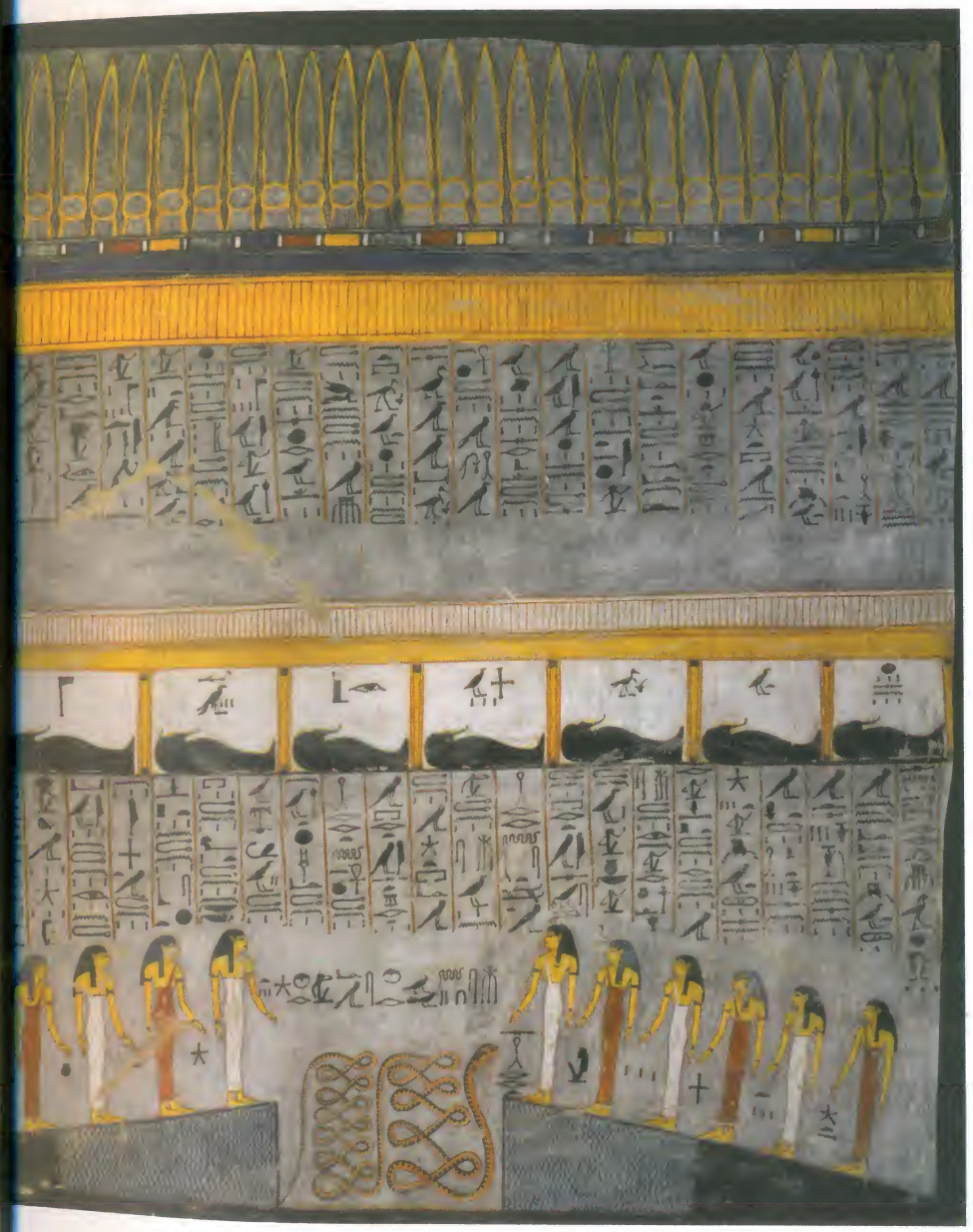
PLATE



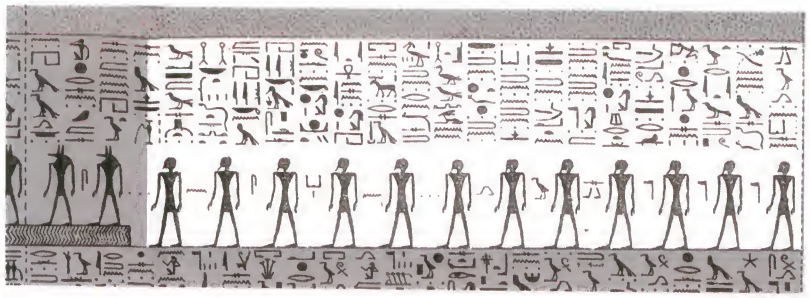
Part of the Fourth Hour



of the Tomb of Ramses I



Upper Register, 15th Scene



Twelve deities without attributes:

nṯrw zbjw n kɜ.sn

The gods who have gone to their *Ka*-energy.

The text reads:

zbjw n kɜw.sn

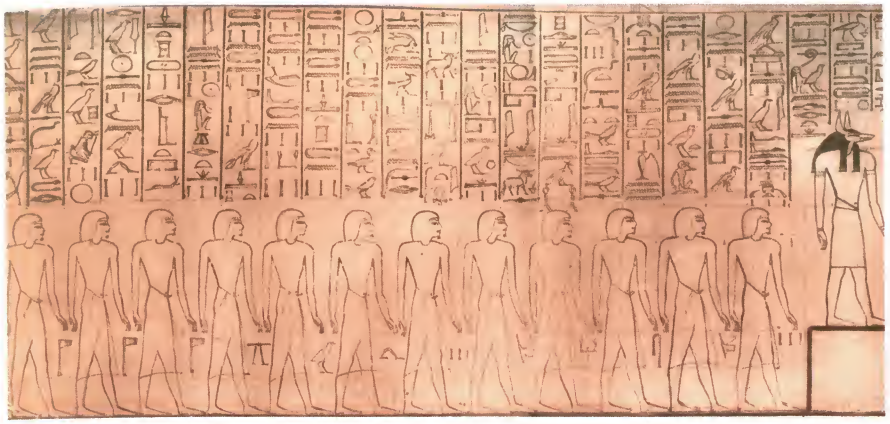
Those who have gone to their *Ka*-energies,

wʿbw m sḏfw-ṯryt

who are purified by a solemn oath,

stpw ḫr ʿḥʿw.sn

who have been removed during their lifetime,



mɜʿw ḥtpw r st.f

who guide the offering to its place.

jn n.sn rʿw

Re says to them:

ḫryt.ṯn n.ṯn nṯrw m ḥtpw.ṯn

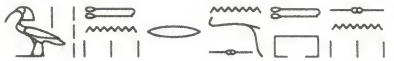
«Your provisions belong to you, gods, from your offerings!

mɜʿ.ṯn kɜw.ṯn n.ṯn ḥtp.ṯn

you guide your nourishment to you, so that you are content.

ḥftyw.ṯn ḥtmw n(n) wnn

Your enemies have been destroyed, without being,



ɜḫw.ṯn r nswt.sn

your *Akh*-spirits are at their thrones,

bɜw r sḏɜyt

the *Ba*-souls at what is concealed.»

jn.sn n rʿw

They say to Re:

hnw n.k rʿw-ɜḫty

«Acclamation to you, Re-Akhty,

hy (n).k bɜ spdw m tɜ

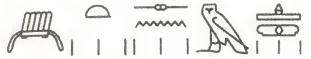
«Hail to you, effective *Ba*-soul in the Earth!

hy (n).k nḥḥ nb rnpwt

Hail to you, Permanent one, Master of years.

ḏt jwtt ʿšm.s

Duration, which cannot be extinguished!»



ɜwt.sn m ḥtpw

Their oblations are the offerings,

qbḥw.sn m mw

their refreshment is water.

hwtḫr.sn sḏm.sn hɜɜ ʿɜw.sn ḥr.sn

Then they wail when they hear their doors being shut upon them.

jw ddw n.sn ɜwt.sn

Whoever offers to them their oblations,

m sṯɜw nḏrt-bɜw

is one who pulls the "Container of the *Ba*-souls".

16TH SCENE

Twelve gods with jackal's heads surround a rectangular lake.

The lake:

š nj ꜥnḫ

Lake of Life.

The gods' name is written between the twelve jackals:

zꜣbw jmyw š nj ꜥnḫ

Jackals who are in the Lake of Life.

The text reads:

sn m dbnw (nj) š pn

They are in the surroundings of this Lake,

n jꜥrn bꜣw mtyw r.f

(but) the *Ba*-souls of the dead cannot approach it

n ḏsrw wnn jm.f

because of the taboo which is in it.

jn n.sn rꜥw

Re says to them:

ḫryt.ṯn n.ṯn nṯrw m š pn

«Your provisions belong to you, gods, from this Lake!

z3w.ṯn ꜥnḫ.ṯn m š.ṯn

You guard your life in your Lake.

ḥtpw.ṯn m z3wt z3bw

Your offerings are what the jackals guard,

ḥtpw ḏr š.ṯn

who rest at your Lake.»

jn.sn n rꜥw

They say to Re:

wꜥbw.k rꜥw m š.k ḏsr

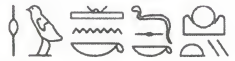
«You are purified, Re, in your secluded Lake,

ꜥby.k nṯrw jm.f

in which you have purified the gods

jwty jꜥr b3w mtyw r.f

and which cannot be approached by the *Ba*-souls of the dead,



wḏn.k ḏs.k 3ḫty

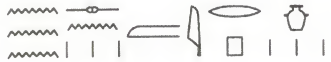
(as) you have decreed yourself, Akhty!»

3wt.sn m t3

Their oblations are bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,



mw.sn m jrp

their water is wine.

hwtḫr.sn sḏm.sn h33 ꜥ3w.sn ḥr.sn

Then they wail when they hear their doors being shut upon them.

jw ddw n.sn 3wt.sn

Whoever offers to them their oblations,

m nb ḏ3t (j)m.sn

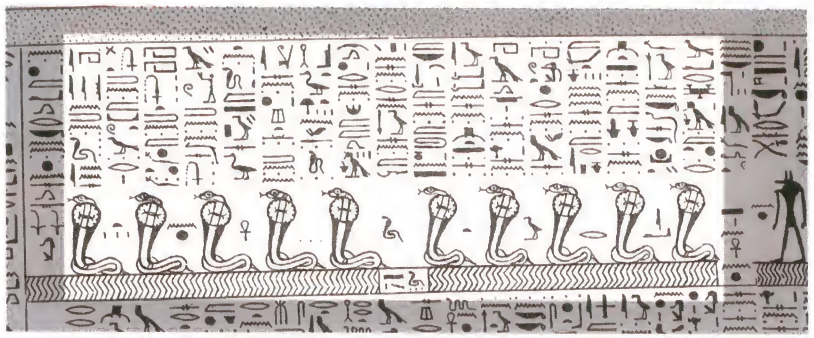
is a master of the rest of them

m dbnw nj š pn

in the surroundings of this Lake.

(From the tomb of Pharaoh Ramses IV)

17TH SCENE



Another rectangular lake and ten Uraeus-serpents surrounding it.

The Lake is named:

š jʿrwt

Lake of Uraeus-serpents.

The ten cobras (uraei) rearing up are collectively named, with the name written in between them:

jʿrwt ʿnḫwt

Living Uraeus-serpents.

The text reads:

sn r.sn ḫrw.sn

They hiss

(From the tomb of Pharaoh Meremptah)

m-ḫt spr rʿw r.sn

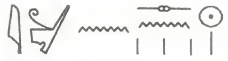
after Re has reached them.

ḥmm bɜw ḥtmw šwwt

The *Ba*-souls are repulsed and the shadows destroyed,

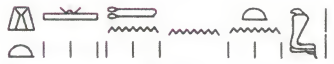
n sḏm ḫrw jʿrwt

when the voice of the Uraeus-serpents is heard.



jn n.sn rᶜw

Re says to them:



ḫryt.ṯn n.ṯn jᶜrwt

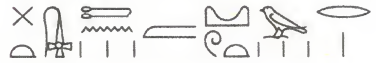
«Your provisions belong to you, Uraei,

m š pw zȝȝw.ṯn

from that Lake which you guard.

nsw.ṯn hh m ḫftyw.j

Your flames are a fiery blast against my enemies.



sḏt.ṯn m (jryw) ḏwt r.j

Your fire burns in those (who have done) evil against me.

jhy n.ṯn jᶜrwt

Hail to you, Uraei!»

(From the tomb of Pharaoh Horemhab)

jn.sn n rᶜw

They say to Re:

my rk n.n ḫnzw tȝ(ṯ)nn

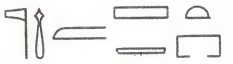
«Come to us, who traverses Tatenen,

my n.n rk nḏ.sw ḏs.f

come to us, who guards himself!

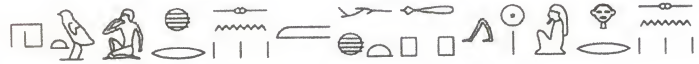
ṯwt js ȝḫw dwȝt

You are indeed the splendor of the Netherworld.



nṯr ᶜȝ m štȝyt

Great God in the Shetit!»

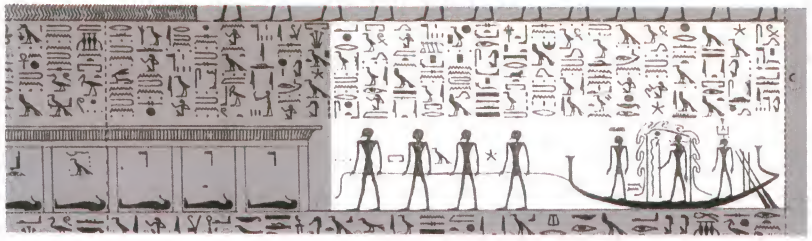


hwtḫr.sn m-ḫt ᶜpp rᶜw ḫr.sn

Then they wail after Re has passed them.

(From the tomb of Pharaoh Ramses IV)

Middle Register, 18th Scene



The sun barque, represented as usual and carrying the gods *sj3* (Sia, percipience) and *ḥk3* (Heka, magic) as well as *jwf r<w* (flesh of Re). It is pulled by four *dw3tyw* (gods of the Netherworld). The text reads:

st3 nṯr pn ˁ3 jn nṯrw dw3tyw

Towing of this great god by the gods of the Netherworld,

sqdwt m št3yt

sailing in the Shetit (Beyond)

jryt mḫrw ntyw jm.s

caring for those who are in it.

(Re says:)

st3w.ṯn.wj dw3tyw m3wn.j

«Tow me, you of the Netherworld, whom I have viewed!

jnk jry.ṯ(n)

It is me who has created you!

wdy ˁwj.ṯn st3w.ṯn.wj jm.sn

Stretch your arms that you may pull me by means of them!

ḥmw.ṯn r j3bt pt

Turn away to the eastern side of heaven,

r st wṯzt jry.sj

to the place which raises its creator,

ḏw pf st3

that mysterious mountain!

špw pn n dbn(w) m nṯrw

This light belongs to him who is surrounded by the gods.

šzp.sn.wj pry.j

They receive me when I go forth

m tn m št3yt

from this, from the Shetit (Beyond)

st3w.wj jry.j mḫrw.ṯn

Tow me, as I care for you,

r sbḫt ḥ3pt dw3tyw

to the gate which hides those of the Netherworld.»

19TH SCENE

Nine mummies lying in shrines:

nṯrw ḫtjw wsjr jmyw bɜwt.sn

Gods (in) the following of Osiris who are in their cavities.

jn n.sn rwʿ

Ra says to them:

mɜn.j nṯrw

«I have perceived the gods,

(From the tomb of Pharaoh Seti I)

jdyn.j ntyw m bɜwt.sn

I have applied force to those in their cavities.

ṯzy.ṯn jr.ṯn nṯrw

Raise yourself, gods!

jw.j wḏ.j n.ṯn sḫrw.ṯn

I care for you,

wnn.ṯn m ḫnt bɜwt.ṯn

while you are in your cavities.

n(t).ṯn zɜɜw bɜw

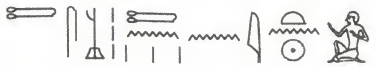
You are those who guard the *Ba*-souls,

ʿnḫ.ṯn m ḥwɜt.sn

you live on their rotting,

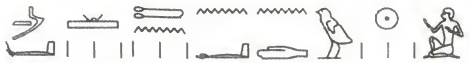
srq.ṯn m jwtyw.sn

you breathe through their putrefaction.



ṯzy.ṯn n jtn.j

Rise up with the help of my disc,



mɜʿ.ṯn n ʿnḏw.j

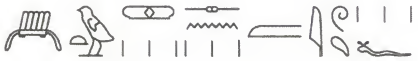
stretch yourselves with the help of my splendour!

ḫryt.ṯn n.ṯn m dwɜt

Your provision belongs to you in the Netherworld,

m nw nj wḏ(n).j n.ṯn

consisting of this which I have assigned to you.»



ɜwt.sn m jwf

Their oblation is meat,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

hwtḫr.sn

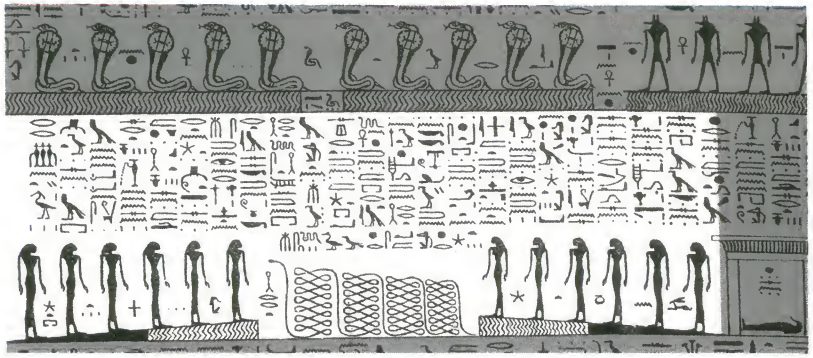
Then they wail

m-ḫt sḏm.sn hɜɜ ʿɜw.sn ḥr.sn

after they hear their doors being closed upon them.

(From the tomb of Pharaoh Horemhab)

20TH SCENE



Twelve goddesses of the hours:

wnwwt jmywt dwꜣt

The hours who are in the Duat.

Time as a serpent:

(s)ḥrrt msy.(s) ḥfꜣw 12

The removing one, she gives birth to twelve serpents,

ḥtmḫr.s ꜥmḫr(.s) wnwt

which she destroys and which she swallows afterwards, the hours.

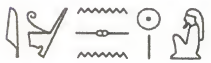
sn ꜥḥꜥw ḥr š.sn

They are standing upon their lake,

(From the tomb of Pharaoh Horemhab)

sn r(.sn) mꜣꜥ.sn rꜥw ḥr jdbw.sn

They guide Re over their banks.



jn n.sn rꜥw

Re says to them:

sḏmw wnwwt ḏwyw n.ṯn

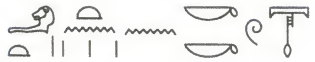
«Hear, hours, what is cried out to you!

jryn.ṯn jmyt.ṯn

you have covered (the time) which you are,

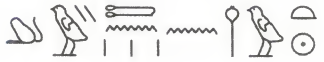
ḥtpn.ṯn sbḫwt.ṯn

you rest in your gates.



ḥɜt.ṯn n kkw

Your front belongs to darkness,



pḥwy.ṯn n ḥḏwt

your back to light.

ʿḥʿw.ṯn ḥrrt

Your lifetime is "The one that takes away".

ʿnḫ.ṯn m pryt jm.s

you live upon that which comes forth from it.

ḫryt.ṯn m dwɜt

your provision is in the Netherworld.

ʿm.ṯn msyw ḥrrt

You swallow what "The frightful one" has given birth to,

sḫtm.ṯn pryt jm.s

and destroy what comes out of it.

sšm.ṯn.wj jnk msy.ṯn

May you guide me, since I have given birth to you!

jry n.j r nḏ-ḥr.j

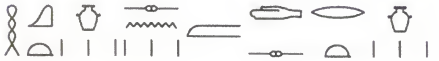
Act for me to greet me,

ḥtp.ṯn r.ṯn wnwwt.j

and so you will be content, my hours!»

ɜwt.sn m tɜ

Their oblations are bread



ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

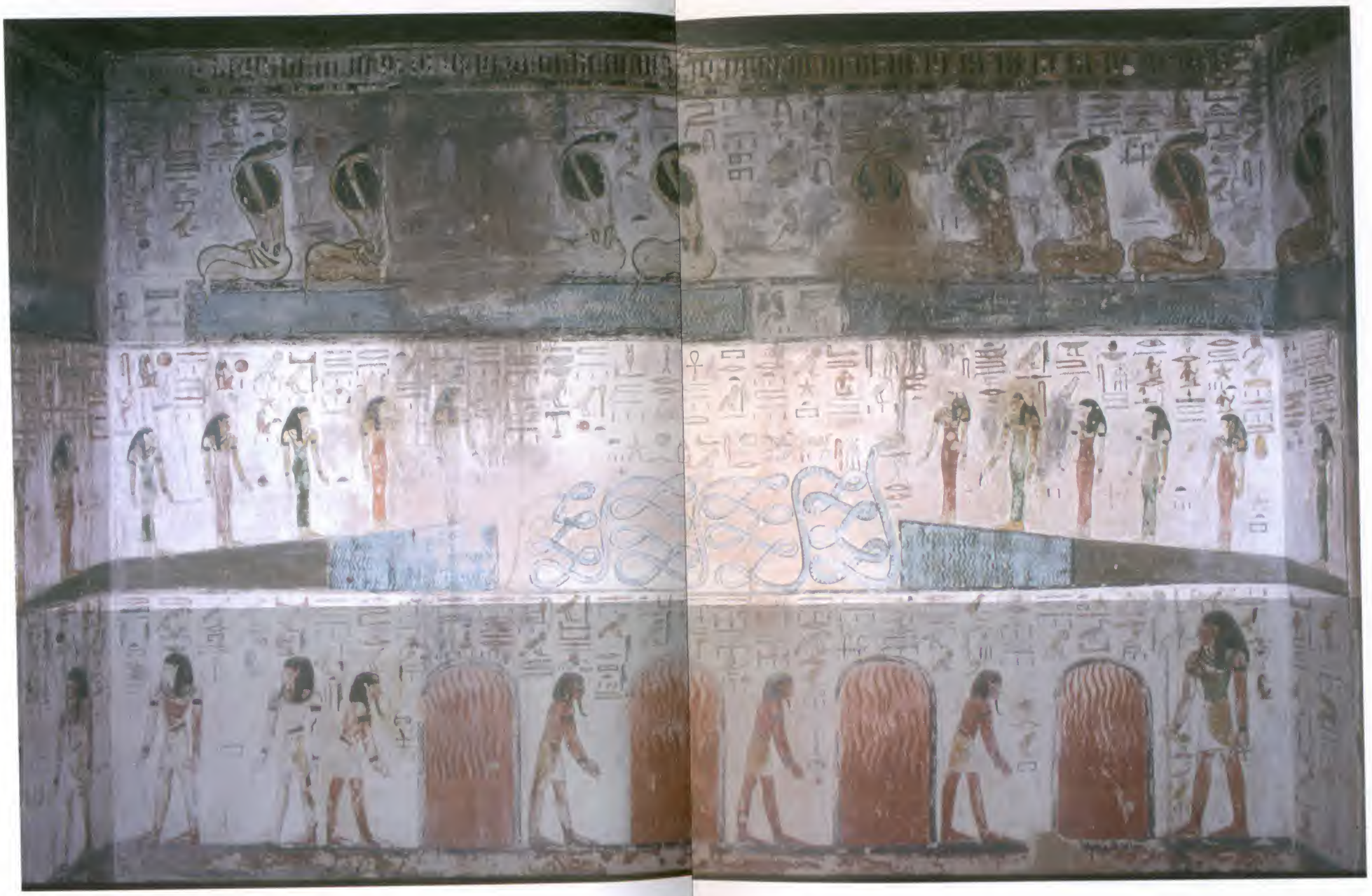
their refreshment is water,

ddw n.sn ɜwt.sn

whoever offers to them their oblations

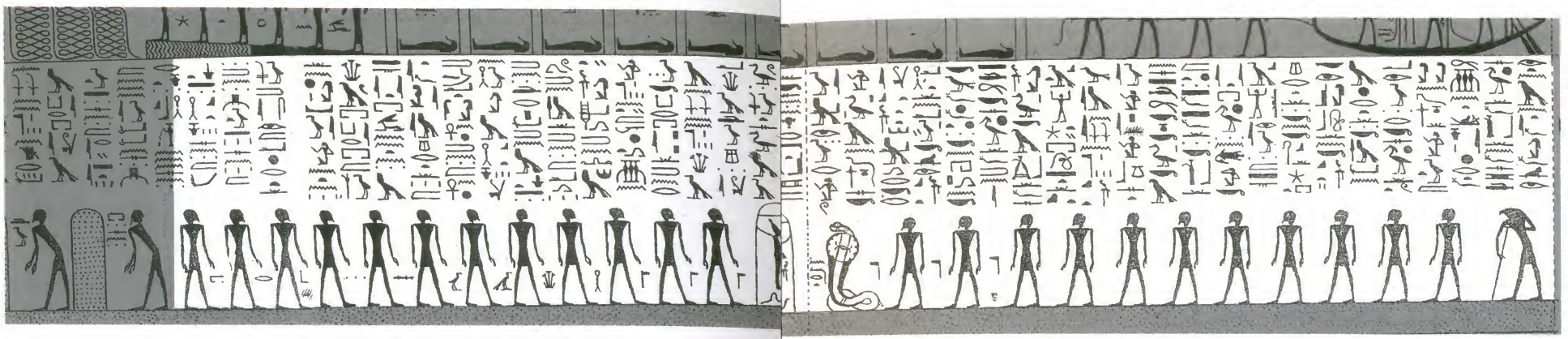
m prrw ḫnty ɜḫw

is one who comes forth as the Foremost of the *Akh-spirits*.



(From the tomb of Pharaoh Seti I)

Lower Register, 21th Scene



ḥrw

Horus

Eleven gods before the shrine of Osiris:

nṯrw jryw sšd

Gods belonging to the headcloth.

Uraeus-serpent before Osiris:

nsrt

Flaming one.

Osiris in the shrine, standing on a serpent:

ḫnty-jmntyw

Foremost of the Westerners.

(From the tomb of Pharaoh Ramses I)

Twelve gods behind the shrine (Text between the gods):

nṯrw ḥɜw kɜr

The gods who surround the shrine

jrytn ḥrw n jt.f wsjr

What Horus has done for his father Osiris:

sɜḫ.f ḏbɜ n.f sšd

To glorify him, to adorn him with his headcloth.

(Horus speaks:)

ḫntj jb.j ḥr jt.j

«My heart sails upstream to my father.

mɜᶜ jb.j jt.j

My heart is honest, my father!

nḏ.j.ṯw m-ᶜ jryw r.k

I protect you against those who have acted against you,

sɜḫ.j.ṯw m ḥrt.k

I glorify you with what belongs to you.

sḫm n.k wsjr

Power belongs to you, Osiris,

bwɜ n.k ḫntj-jmntyw

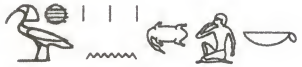
Dignity belongs to you, Foremost of the Westerners.

ḥryt.k n.k ḥqɜ-dwɜt

Your provision belongs to you, Ruler of the Duat,

qɜw jrw m štɜyt

with high manifestation in the Shetit!

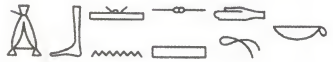


ɜḫw n snḍ.k

The *Akh-spirits* are in fear of you,

mtyw n šfšft.k

the dead are in awe of you.



ḏbɜ n sšd.k

Replacement be for your headcloth.

jnk zɜ.k ḥrw

I am your son Horus.

jw.j jp.j bgst jm

I repair the damage in it.»

jn nn nj nṯrw ḫnty jmntyw

These gods of the Foremost of the Westerners say:

qɜy.tj dwɜty

«You are high, you of the Netherworld!

wɜš.tj ḫnty jmntyw

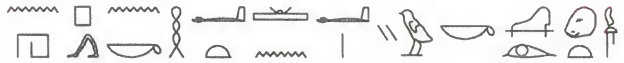
you are strong, Foremost of the Westerners!

zɜ.k ḥrw ḏbɜ.f sšḏ.k

Your son Horus, he adorns you with your headcloth,

sɜḫ.f. ṯw njk.f ḫftyw.k

he glorifies you and punishes your enemies.



nhp n.k ḥᶜwt ᶜwj.k wsjr ḫnty jmntyw

Leap up, so that your arms rejoice, Osiris, Foremost of the Westerners!»

jn ḫnty jmntyw

The Foremost of the Westerners says:

my rk r.j zɜ.j ḥrw

«Come to me, you my son Horus,

nḏ.k.wj m-ᶜ jrjw r.j

that you may protect me from those who have acted against me!

wḏ.k.sn n ḥry-ḥtmw

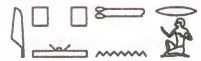
You assign them to Him who is in charge of destruction—

swt zɜɜw ḫɜdw

it is he who guards the traps!»

jn ḥrw n nn nj nṯrw ḫɜw kɜr

Horus says to those gods who surround the shrine:



jpp.ṯn r.j

«You have been allotted to me,

nṯrw ntyw m-ḫt ḫnty jmntyw

gods who are in the retinue of the Foremost of the Westerners!

ᶜḥᶜ.ṯn n ḥmw.ṯn sḫm.ṯn

You stand up, you do not retreat, you are powerful!

my.ṯn drpw.ṯn

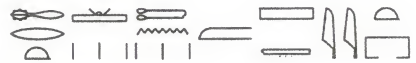
Come, so that you are fed

m tɜ nj ḥw m ḥnqt nt mɜᶜt

with the bread of Hu and the beer of Maat!

ᶜnḫ.ṯn m ᶜnḫw jt.j jm

You live upon what my father lives upon,



ḫryt.ṯn m štɜyt

your provisions are in the Shetit.

wnn.ṯn m ḥɜw kɜr

You are around the shrine,

m wḏ n rᶜw

by the order of Re.

ḏwy.j n.ṯn swt js jryw mḫrw.ṯn

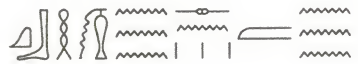
I call to you, but it is he who provides for you!»

ɜwt.sn m tɜ

Their oblations are bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,



qbḥw.sn m mw

Their refreshment is water.

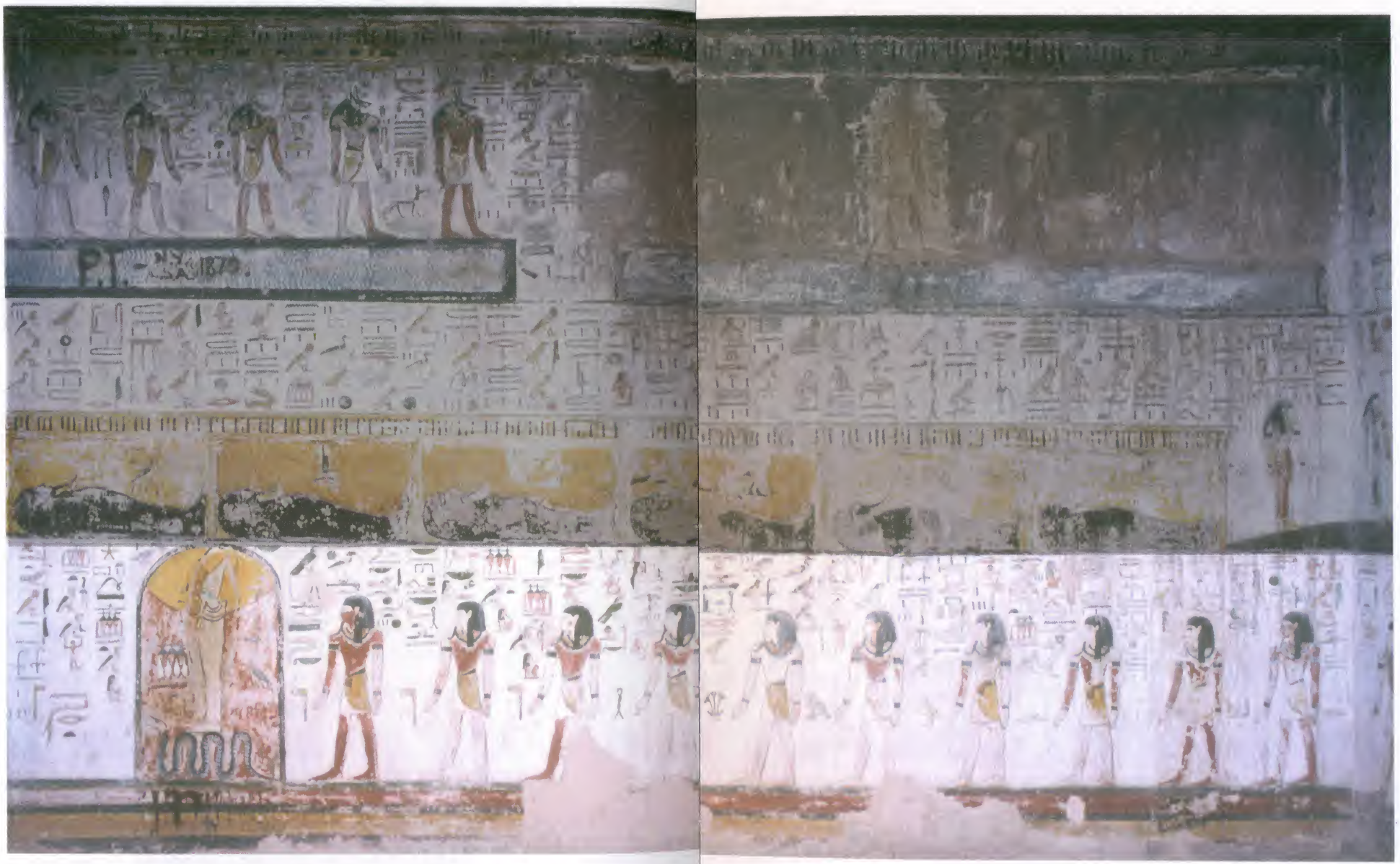
jw ddw n.sn ɜwt.sn

Whoever offers to them their oblations

m jrj jšt m kɜr

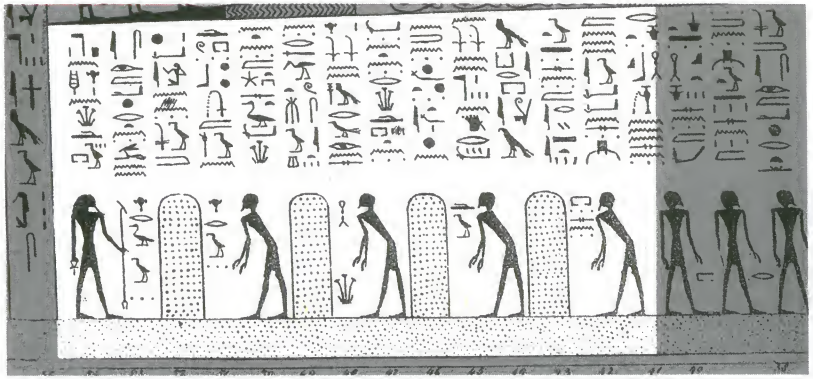
is entitled to meals in the shrine.

(From the tomb of Pharaoh Ramses IV)



(From the tomb of Pharaoh Seti I)

22TH SCENE



Four traps filled with red fire, and guarded by a demon.
They are named:

ḥryw ḥ3dw.sn

Those who are over their traps.

A god at the end of the register, holding Ankh and Was, is named:

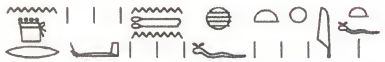
ḥrj ḥtmw

Who is at the head of destruction.

jn ḥrw n nn nj nṯrw

Horus says to these gods:

(From the tomb of Pharaoh Seti I)



nḏrw n.ṯn ḫftyw jt.j

«Seize for you the enemies of my father,

ḫnpw.ṯn r ḥ3dw.ṯn

whom you have dragged away to your pits

ḥr nn mrw jrywn.sn

on account of this pain they have inflicted

r ꜥ3 gmytw msy.wj

against the Great One who has been found and who has given birth to me.

ḫryt.ṯn n.ṯn m dw3t

Your provisions belong to you in the Duat.

z3w ḥ3dw bḫḫyw

(to you who) guard the traps and the flames,

m wḏwn rꜥw

as Re has decreed.

ḏwy.j n.ṯn swt js jryw mḫrw.ṯn

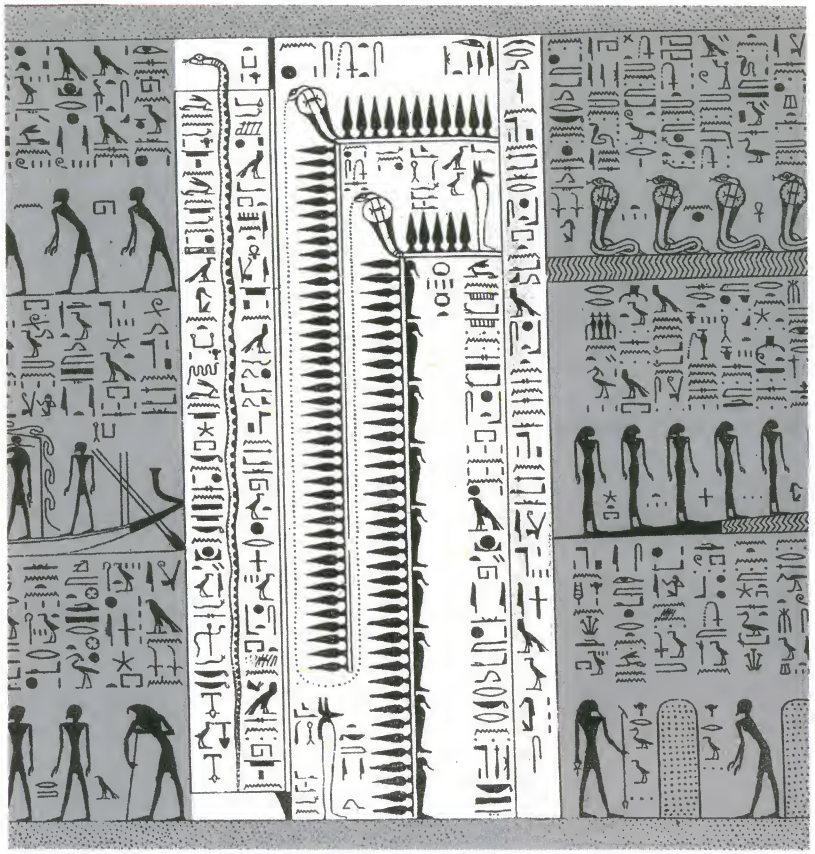
I call for you but it is He who provides for you.

wnn nṯr pn ꜥḥꜥw ḥr-tp nn nj ḥ3dw

This god pauses above these traps.

(From the tomb of Pharaoh Ramses IV)

Fourth Gate



spr jn nṯr pn ꜥ3 r sbḥt tn

This great god arrives at this gate,

ꜥq m sbḥt tn

entering into this gate.

snsw nṯr pn ꜥ3 jn nṯrw jmyw.s

This great god is acclaimed by the gods who are in it.

Name of the gate:

jryt

Who does (her) duty.

At the two Uraeus-serpents on the wall:

stt.s n rꜥw

She lights up for Re.

The first guardian:

ꜥmw qꜥḥ.f ꜥwy.f(j) n rꜥw

The devourer. He bends his arms for Re.

The second guardian:

tkmy qꜥḥ.f ꜥwy.f(j) n rꜥw

Who draws near. He bends his arms for Re.

Nine mummies:

psḏt 4 *nwt*

The fourth Ennead.

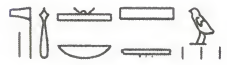
Text in front of the Ennead:

wnw ꜥ3w.n znw sbḫwt.n n rꜥw-ḥrw-3ḫty

Open are our doors, open our gates for Re-Horakhty.

jhy rꜥw my rk r.n

Hail to you, Re. Come to us.



nṯr ꜥ3 nb št3w

Great God, Master of mysteries!

The serpent upon the doorway:

tk3-ḥr

With fiery face.

wnn.f ḥr ꜥ3 pn

He is upon this door,

wn.f n rꜥw

he opens for Re.

sj3 n tk3-ḥr

Sia (says) to him "With fiery face":

wn sb3.k n rꜥw

«Open your gate for Re,

zn ꜥ3.k n 3ḫty

unlock your door for Akhty!»

jw.f sḥḏ.f kkw zm3w

He illuminates the Primeval Darkness,

dj.f šsp m ꜥt jmnt

he throws light into the Hidden Region!

ḫtmjn ꜥ3 pn

Then this door is closed,

m-ḫt ꜥq nṯr pn ꜥ3

after this great god has entered.

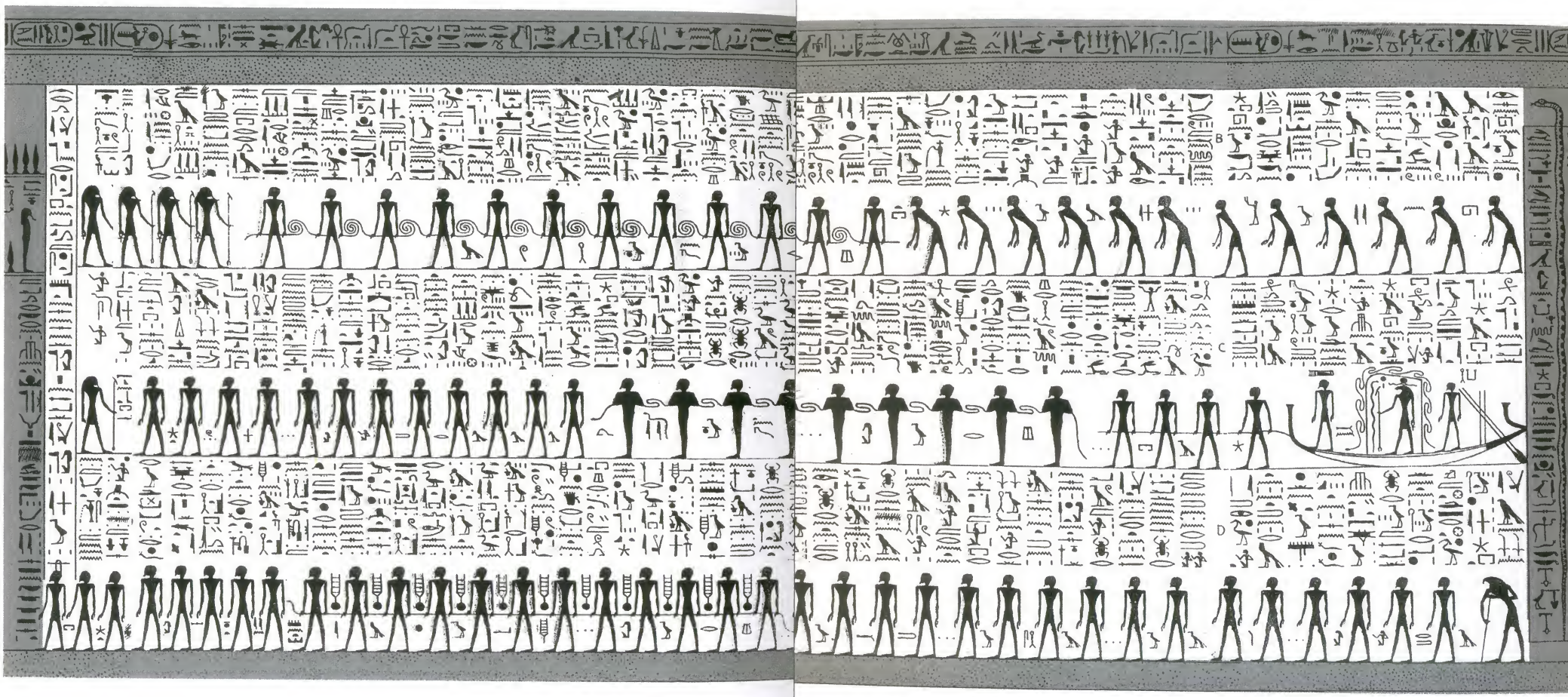
hwtḫr jmyw sbḫt.tn

Then those in this gate wail

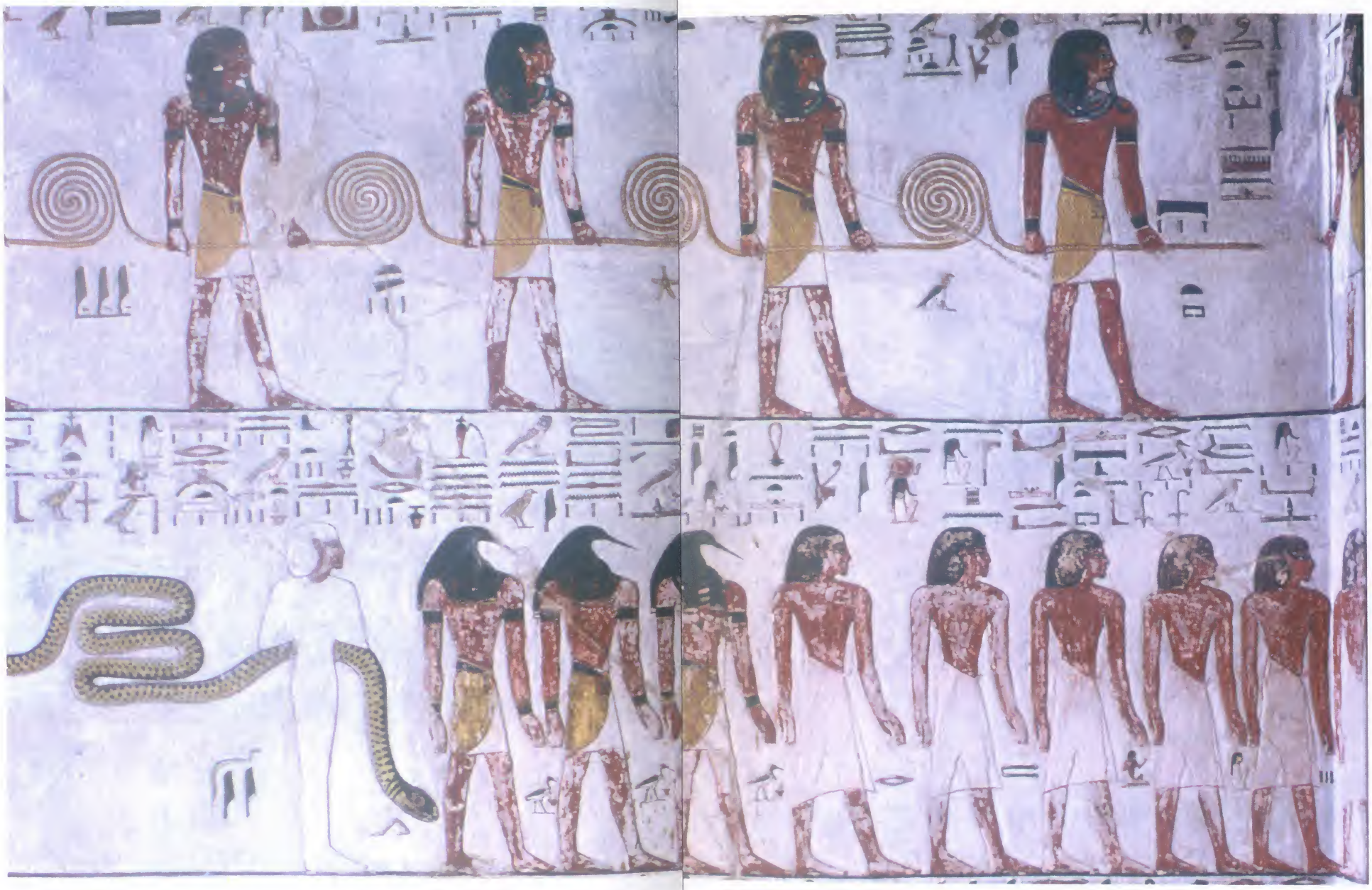
sḏm.sn h33 ꜥ3 pn

when they hear this door being slammed.

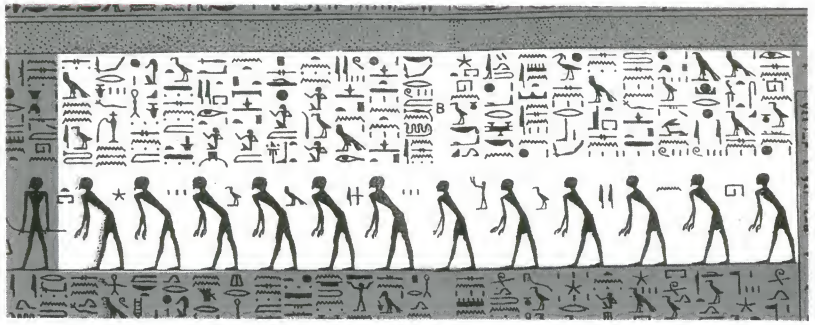
Fifth Hour



Detail Fifth Hour from the Tomb of Seti I



23RD SCENE



Twelve blessed spirits who are named (written between them):

hnyw jmyw dwꜣt

Acclaiming ones who are in the Duat.

jry.sn hnw n rˁw

They make jubilation for Re

m jmntt sqꜣy.sn ḥrw-ꜣḫty

in the West, they celebrate Horakhty –

rḫyw rˁw tpyw tꜣ

(those) who have known Re (already) on earth,

(From the tomb of Pharaoh Ramses VI)

wnw wdn.sn n.f ḥtpw.sn m st.sn

who have presented their offerings wherever they were,

ꜣḫw.sn r bw ḏsr nj jmnt

their *Akh*-spirits are (now) in the protected place of the West.

jn.sn n rˁw

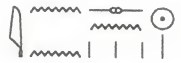
They say to Re:

jy.tj rˁw jˁr.k n dwꜣt

«Welcome, Re, when you approach the Duat!

ḥnw n.k ꜥq.k ḏsrw m mḥn

Jubilation to you when you enter the protection in Mehen!»



jn n.sn rꜥw

Re says to them:

ḥtpw n.ṯn ḥtpyw

«Offerings are for you, offerers!

ḥtpn.j m jrytn.ṯn n.j

I was content with what you have done for me,

ty.wj psḏ.j m jꜣbtt nt pt

when I rose in splendour in the East of the sky,

ḥtp.j m ꜥꜣyt jrt.j

and when I set in the sanctuary of my eye.»

ꜣwt.sn m ḥtpw rꜥw

Their oblations are the offerings of Re,

ḥnqt.sn m ḏsrt.f

their beer is his Djeseret,

qbḥw.sn m mw

their refreshment is water.

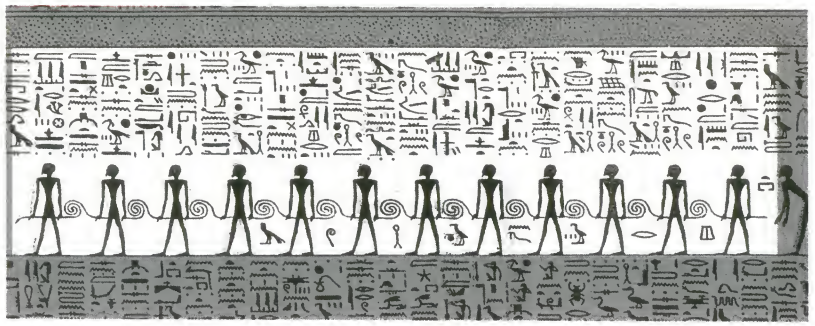
jw wdnw n.sn tp tꜣ

Whoever makes an offering to them on earth

m ḥnyw ḫr rꜥw m jmnt

is one who will be acclaimed with Re in the West.

24TH SCENE



Twelve gods carrying a measuring rope:

ḫryw nwḥ m sḫwt dw3t

Those who carry the (measuring-)rope in the fields of the Duat.

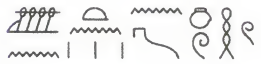
(Re speaks:)

ḫryw nwḥ m jmnt

«You who carry the rope in the West,

sšmyw 3ḫwt n 3ḫw

who allocate plots to the blessed *Akh*-spirits,



šzp n.ṯn nwḥ

do receive for yourself the rope,

(From the tomb of Pharaoh Seti I)

ndr n.ṯn sṯ3yw 3ḫt nj jmntyw

size hold of the measurer of those of the West!

3ḫw.sn r nswt.ṯn

Their *Akh*-spirits (stand) at your thrones,

nṯrw r swt.ṯn

the gods at your seats.

3ḫw nṯry m ḥtp

The *Akh*-spirits of the Divine (Osiris) are content,

sḫt-3ḫ jptw m jmy-nwḥ

the *Akh*-field is measured by what is in the rope.

mꜣᶜ.ṯn n ntyw

You are right for those who exist,

nn mꜣᶜ.ṯn (n) jwtyw

you are not right for those who do not exist!»

jn.sn n rᶜw

They say to Re:

mꜣᶜ nwḥ m jmnt

«Stretched is the rope in the West.

ḥtp rᶜw m sṯꜣy

Re is satisfied with the outstretched one.

ḫryt.ṯn n.ṯn nṯrw

Your provisions belong to you, gods,

psšwt.ṯn n.ṯn ꜣḫw

Your shares belong to you, *Akh*-spirits!

m.ṯn rᶜw jry.f ꜣḥwt.ṯn

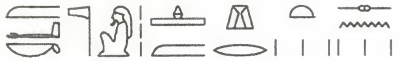
Lo, Re creates your plots,

wḏ.f n.ṯn šᶜw jmy.ṯn

he assigns to you the estate in which you are.

jhy sqdw ꜣḫtj

Hail to you, Moving one, Akhty!



mk nṯrw ḥtpw m ḫryt.sn

Look, the gods are content with their provision,

ꜣḫw ḥtpw m psšwt.sn

The *Akh*-spirits are content with their allotments!»

ꜣwt.sn m sḫt-jꜣrw

Their oblations are in the Field of Rushes,

ḥtpw.sn m prrt jm.s

their offering is that which comes forth from it.

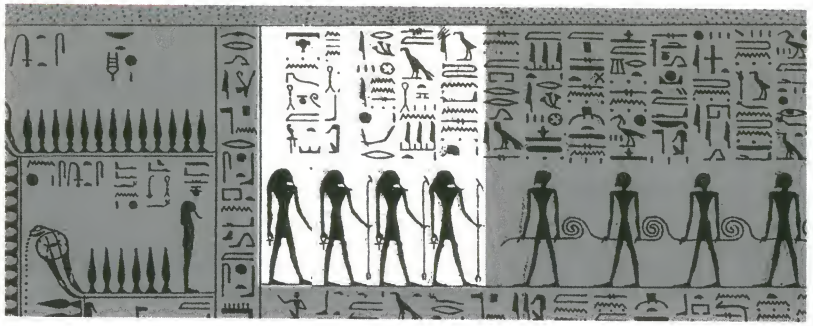
jw wdnw n.sn tp tꜣ

Whoever makes an offering to them on earth

m ꜣḫt tn sḫt-jꜣrw

(will be) on this ground, the Field of Rushes.

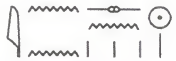
25TH SCENE



Four gods carrying Ankh and Was in their hands.

ḥryw nwḥ m jmntt

Those who supervise the (measuring-)rope in the West.



jn n.sn rˁw

Re says to them:

ḏsrw n.ṯn ḫnbyw

«Protection for you, land-measurers,

ḥryw nwḥ m jmntt

who supervise the (measuring-)rope in the West!

j smn ȝḫt dyw n nṯrw

O, confirm the allotment that has been given to the gods,

(From the tomb of Pharaoh Seti II)

n ȝḫw jryw stȝ m sḫt-jȝrw

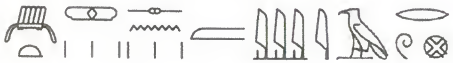
and to the *Akh*-spirits who participate in measuring in the Field of Rushes!»

ntsn ddw ȝḫwt sˁw

They are those who distribute fields and estates

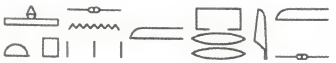
n nṯrw ȝḫw jmyw dwȝt

to the deities and the *Akh*-spirits who are in the Duat.



ȝwt.sn m sḫt-jȝrw

Their oblations are in the Field of Rushes,

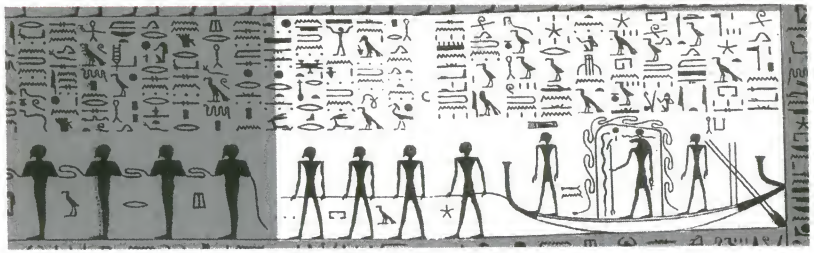


ḥtpw.sn m prrw jm.s

their offering is what comes forth from it.

Middle Register

26th Scene



In the sun barque:

sj3 mḥn jwf-rᶜw ḥk3

Sia, Mehen, flesh of Re, Heka

Four towing gods or deceased ones:

dw3tyw

Those belonging to the Netherworld

st3w ntr pn ᶜ3 jn ntrw dw3tyw

Towed is this great god by the gods of the Duat,

sqdwt m št3yt

travelling in the Shetit.

(Re speaks:)

st3.ṯn n.j dw3tyw

«Tow for me, you from the Duat,

hnw.ṯn n.j ḫntyw sb3w

make ovation for me, you in the gates!

rwḏn nwḫw.ṯn st3.ṯn.wj jm.sn

May your ropes be strong, that you tow me with them.

mn ᶜwy.ṯn pḥrn nmtt.ṯn

May your arms be firm, may your steps be fast!

3ḫ n b3w.ṯn

May your *Ba*-souls be glorified,

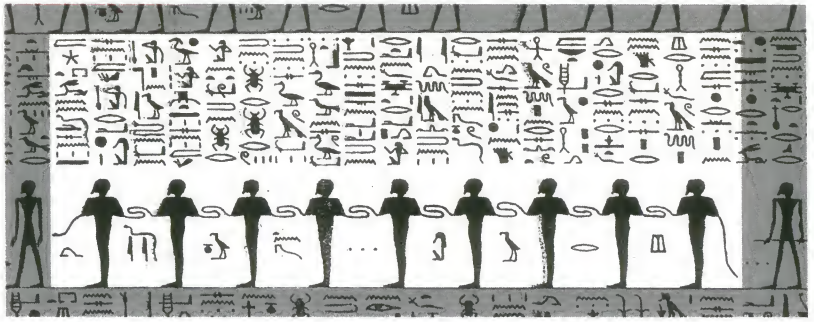
w3ś n jbw.ṯn

and your hearts be strong,

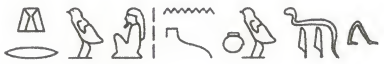
wn.ṯn w3t nfrt r qrrwt št3(wt) ḫrt

so that you open the perfect path to the caverns with secret content.»

27TH SCENE



Nine gods with 'hidden' arms carrying a serpent:



ḫryw nwḏy

Those who carry "The trembling one" (serpent).

wnn.sn m sḫr pn ḫr ḥfȝw pn

They are in this way carrying this serpent,

nḏrw.sn spr rˁw r.sn

which they retain when Re reaches them,

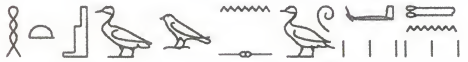
r ḥtp.f m nbt-ˁḥˁw

to rest in the (gate) "Mistress of Lifetime".

(From the tomb of Pharaoh Meremptah)

ḫpp ḫfȝw pn r.s jwty snn.f.sj

This serpent is held back from it without being able to pass it.



ḫtm n zȝw.ṯn

destruction for him whom you guard!

zȝw.ṯn ḫpr ḫprw.j

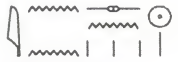
You guard so that my manifestation can change,

nṯṯ.ṯn ḫpr ȝḫw.j

you fetter so that my magic power can manifest (itself)!»

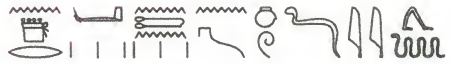
ꜣwt.sn m sḏm ḫrw nṯr pn

Their oblations consist in hearing the voice of this god.



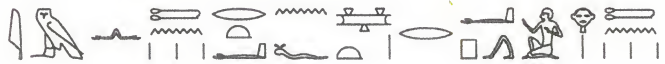
jn n.sn rˁw

Re says to them:



nḏrw n.ṯn nwḏy

«Detain for you "The recoiling one",



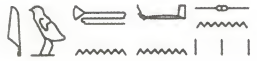
jm.ṯn rdyt n.f wꜣt r ˁp.j ḥr.ṯn

do not set him free, until I have passed you!

(From the tomb of Pharoh Seti I)

sšṯꜣ n ˁwy.ṯn

Hiding be for your arms.»



jw wdnw n.sn

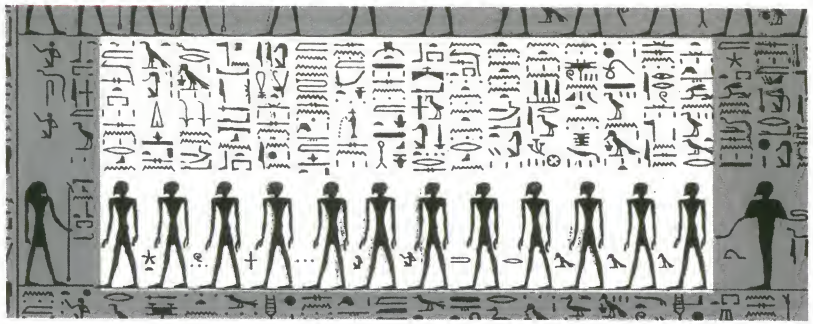
Whoever makes an offering to them,

m sḏmw ḫrw rˁw m dwꜣt

he will hear the voice of Re in the Duat.

(From the corridor to the Osireion in Abydos)

28TH SCENE



Twelve *Ba*-souls in human form:

bȝw rmṯw jmyw dwȝt

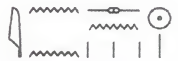
The *Ba*-souls of human beings who are in the Duat.

wnw ḏd.sn mȝᶜt tp tȝ

Those who have spoken Maat on earth,

wnw twr.sn jrw nṯr

who have respected the essence of the god.



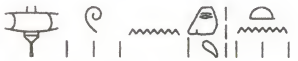
jn n.sn rᶜw

Re says to them:

(From the tomb of Pharaoh Seti II)

wȝš n bȝw.ṯn

«Strength for your *Ba*-souls,



ṯȝw n fnḏw.ṯn

breath for your noses!

šᶜw n.ṯn nj sḫt-jȝrw

estates belong to you from the Field of Rushes.

ṯn n.ṯn ntyw mȝᶜtyw

For you are the truthful ones,

nswt.ṯn n.ṯn r qnbt

your thrones belong to you at the court,

wḏˁwt jmyw.j mdw r.s

in which those, among whom I am, pronounce judgement.»

ȝwt.sn m tȝ

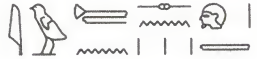
Their oblations are bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.



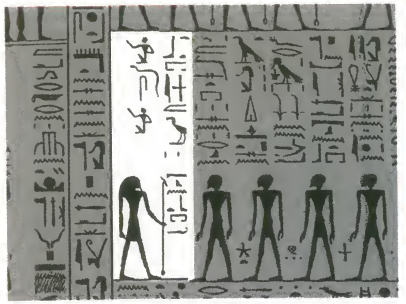
jw wdnw n.sn tp tȝ

Whoever makes an offering to them on earth

m ḥtpy (m) mjnt.sn

is one who is content (with) their daily rations.

29TH SCENE



(From the tomb of Pharaoh Seti II)

At the end of the register, a single god confronts the *Ba*-souls, holding Ankh and Was in his hands:

ḥry qnbt.f

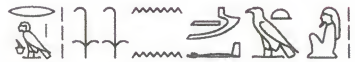
Who presides his law court.

jn rˁw n nṯr pn

Re says to this god:

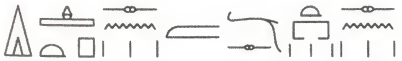
ḏwy ˁȝ ḥry qnbt.f

«Call, Great one who presides his law court,



r bȝw nn nj mȝˁtyw

to the *Ba*-souls of these truthful ones!



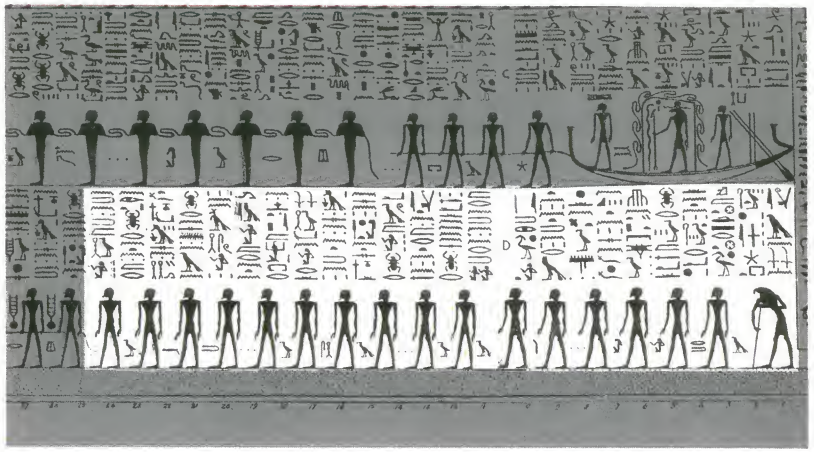
dy ḥtp.sn m nswt.sn

Let them rest upon their thrones

r qnbt jmyw.j ḏs.j

at the law court in which I am myself!»

Lower Register, 30th Scene



Horus, falcon-headed and leaning on a staff, is standing in front of four representatives of each of the four human races.

ḥrw

Horus

rmṯw

The Egyptians:

ꜣmw

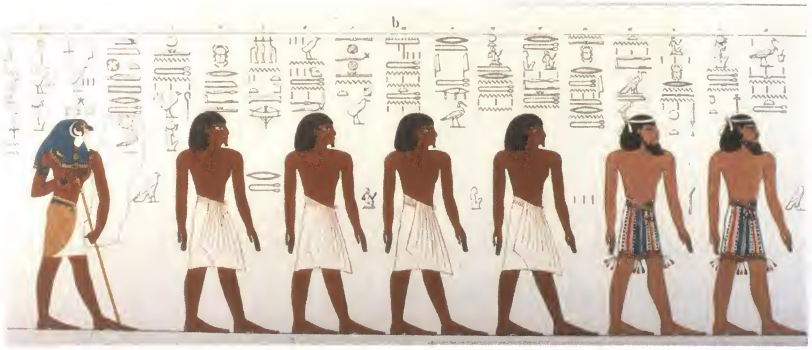
The Asiatics (Syrians):

nḥsyw

The Nubians:

ṯmḥw

The Libyans:



(From the tomb of Pharaoh Seti I)

jn ḥrw n nn nj ꜥwt rꜥw

Horus says to this cattle of Re,

jmyw dwꜣt kmt dšrt

which are in the Duat, in Egypt and in the Desert:

ꜣḫw n.ṯn ꜥwt rꜥw

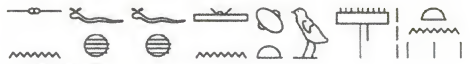
«Transfiguration to you, cattle of Re,

ḫprw m ꜥꜣ ḫnty pt

which came into being through the Great one who is in heaven!

t3w n fnḏw.ṯn

Breath for your noses,

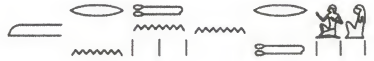


snfḫfḫ n wtw.ṯn

loosening for your mummy-wrappings!

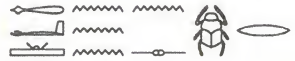
nṯṯn rmyt 3ḫt.j

Your are the tears of my Brilliant Eye



m rn.ṯn nj rmṯw

in your name of "human beings".



ꜥ3 mw n sḫpr

Great is the water of him who created,

jn.ṯn m rn.ṯn nj ꜥ3mw

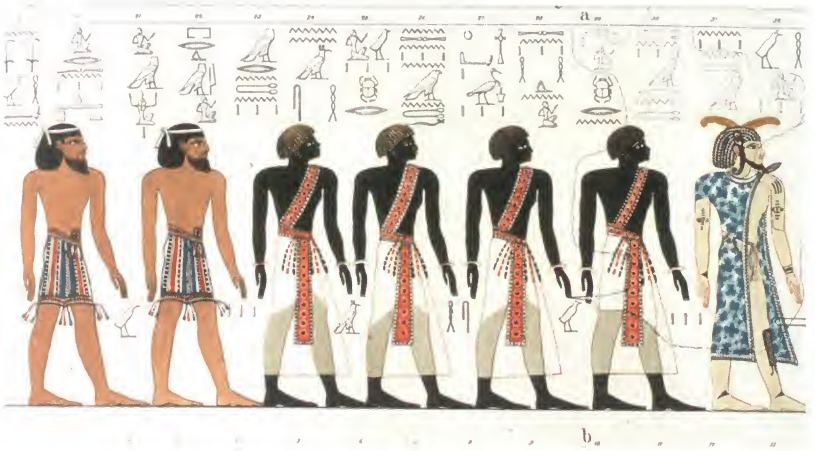
you say in your name of 'Syrians'.

ḫpr n.sn sḫmt nts nḏt b3w.sn

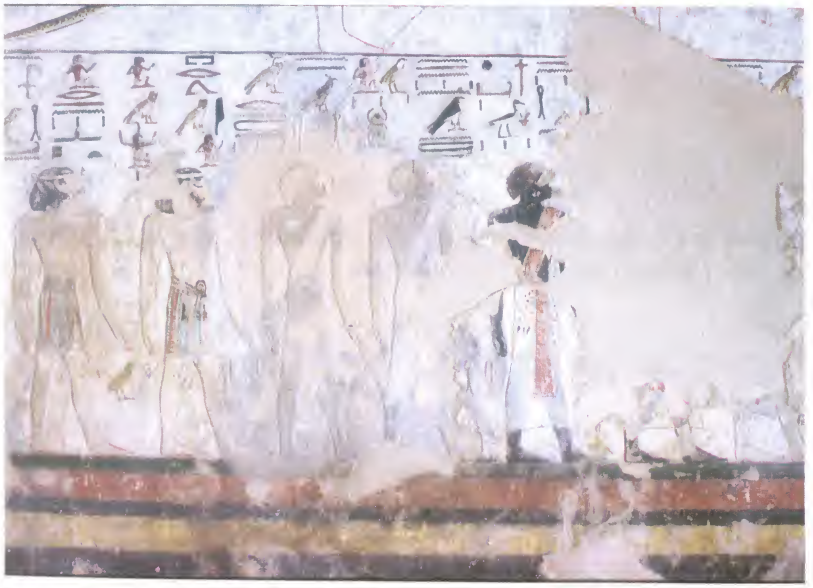
For them Sakhmet came into existence, she protects their *Ba*-souls.

nṯṯn nn ḫwyn.j r.sn

You are these against whom I struck,



(From the tomb of Pharaoh Seti I, 1836)



(From the tomb of Pharaoh Seti I, 2005)

ḥtp.j m ḥḥ pry jm.j

I am content with the million who came forth from me,

m rn.ṯn nj nḥsyw

in your name of 'Nubians'.

ḫpr n.sn n ḥrw ntf nḏ bꜣw.sn

They came into existence for Horus, and he protects their *Ba*-souls.

ḥḥyn.j jrt.j ḫprn.ṯn

I searched for my eye when you came into existence,

m rn.ṯn nj ṯmḥw

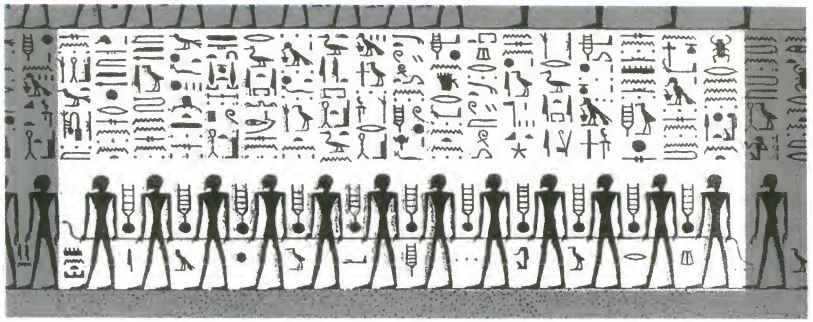
in your name of 'Libyans'.

ḫpr n.sn sḫmt nt(s) nḏt bꜣw.sn

For them Sakhmet came into existence, she protects their *Ba*-souls.»

(From the tomb of Pharaoh Meremptah, one Syrian and one Nubian)

31ST SCENE



Twelve gods are carrying the serpent of time, adorned with hieroglyphs for "lifetime".

ḫryw ꜥḥꜥw m jmnt

Those who carry the lifetime in the West.

ntsn smnw ꜥḥꜥw sꜥḥꜥ hrww

They are those who establish the lifetime and establish the days

nw bȝw jmyw jmnt

of the *Ba*-souls who are in the West,

wḏw r ḥtmyt

and (those who are) condemned to the Place of Destruction.

(From the tomb of Pharoh Seti I)

jn n.sn rꜥw

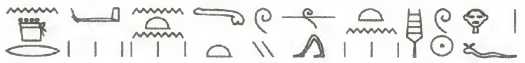
Re says to them:

j nṯrw ḫntyw dwȝt

«O gods who are in the Duat

ḫryw mtwj m sṯȝ ꜥḥꜥw

who carry the double rope which measures lifetime –



nḏr n.ṯn mtwj sṯ3.ṯn ꜥḥꜥw ḥr.f

may you grasp the double rope and measure the lifetime on it

n b3w jmyw jmnt

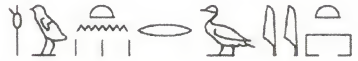
for the *Ba*-souls who are in the West,

wḏw r ḥtmyt

and (for those who are) condemned to the Place of Destruction!

ḥtm.ṯn b3w ḫftyw.j

May you extinguish the *Ba*-souls of my enemies,



wḏw.ṯn r ḥtmyt

whom you have assigned to the Place of Destruction

n m33.sn št3yt

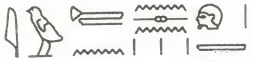
so that they do not see the Shetit!

ḏ3ḏ3t pw ḥtmw ḫftyw

It is the council which destroys the enemies.»

3wt.sn m m3ꜥ-ḫrw

Their oblations are justifications.



jw wdnw n.sn tp t3

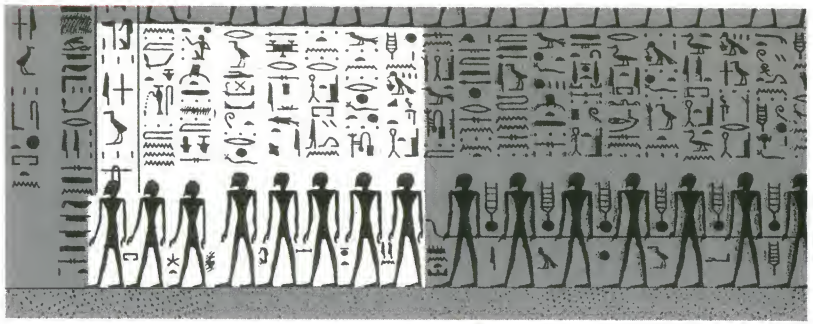
Whoever makes an offering to them on earth

m m3ꜥ-ḫrw ḫr.sn

is one who is justified with them.

(From the tomb of Pharaoh Seti II)

32ND SCENE



Eight (var. nine) gods without attributes:

ḏ3ḏ3t jmy(t) dw3t

Council which is in the Duat.

ntsn wḏw ḥtm

They are those who order destruction

zšw m ꜥḥꜥw n b3w ḫntyw jmnt

and register lifetime for the *Ba*-souls who are in the West.

(Re speaks:)

ḥtmw.ṯn r ḫftyw.j

«Your destruction is directed against my enemies,

zšw.ṯn r ḥtmyt

whom you have assigned to the Place of Destruction!

(From the tomb of Pharaoh Seti II)

jyn.j ꜥ3 r sjpt ḫ3t.j

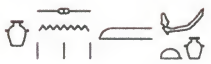
I have come hither to inspect my corpse,

r wdy ḏwt r ḫftyw.j

to inflict evil on my enemies.»

3wt.sn m t3

Their oblations are bread,



ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

Their refreshment is water.

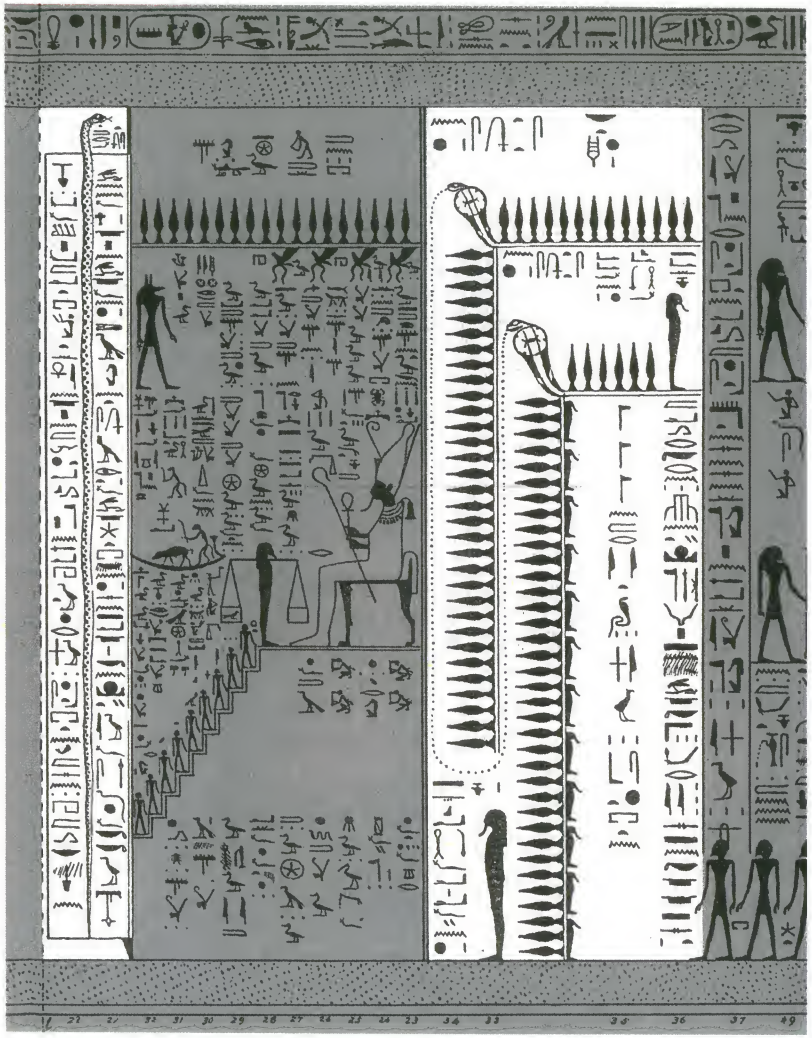
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

nn ꜥqn.f m ḥtmyt

he cannot enter the Place of Destruction!

Fifth gate



spr jn nṯr pn r sbḫt tn

Arrival of this god at this gate,

ʿq m sbḫt tn

entering into this gate.

snsn nṯr pn ʿ3 jn nṯrw jmyw.s

Adoration of this great god by the deities who are in it.

Name of the gate:

nbt ʿḥʿw

Mistress of Lifetime

At the two Uraeus-serpents on the wall:

stt.s n rʿw

She lights up for Re.

Upper guardian:

mɜʿ-jb qʿḥ.f ʿwy.fj n rʿw

He with right heart. He bends his arms for Re.

Lower guardian:

šṯȝ-jb qʿḥ.f ʿwy.fj n rʿw

He with mysterious heart. He bends his arms for Re.

Nine mummies:

nṯrw nṯryt jmyw sbḫt tn

The gods and goddesses who are in this gate.

Their legend:

my rk r.n ḫnty ȝḫt

«Come to us, Foremost of the horizon,

nṯr ʿȝ wpy šṯȝw

Great god who opens the mysteries!

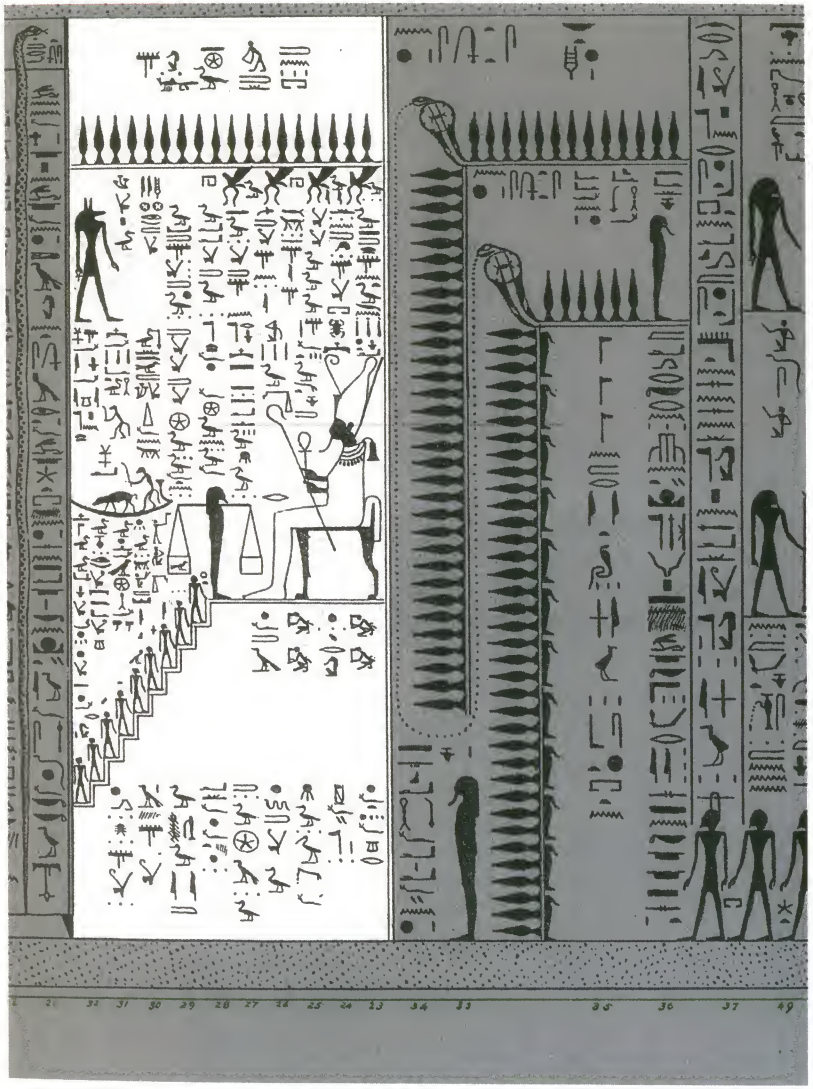
wnw n.k sbḫwt ḏsryt

Open for you are the protected gates,

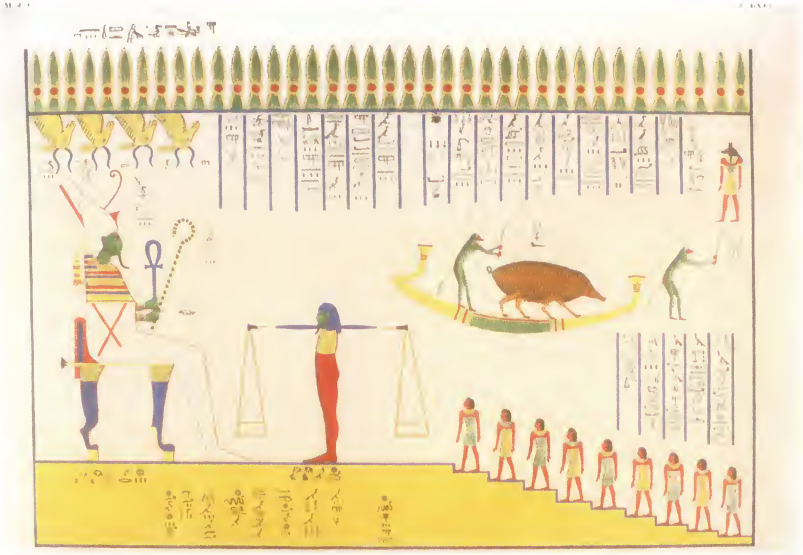
snšw n.k ʿȝw šṯȝw

unlocked for you are the mysterious doors!»

33RD SCENE



The Judgement Hall of Osiris



(From the tomb of Pharaoh Ramses VI,1836)

(From the tomb of Pharaoh Ramses VI, 2005)

mḏ3t nt nḏ wsjr m d3tyw

The Book of Protecting Osiris among those of the Netherworld.

Four heads of antelopes emerging from the ceiling:

ḥmḥmyw

The bellowing ones.

z3(w)t.sn mtyw

What they guard are the dead;

wḏꜥ ntyw sjpw

judging those who are damned.

ntsn p(w) ṯny.sn

It is they who are exalted,

jn jmyw t3 swḏ.sn n ḥtmyt

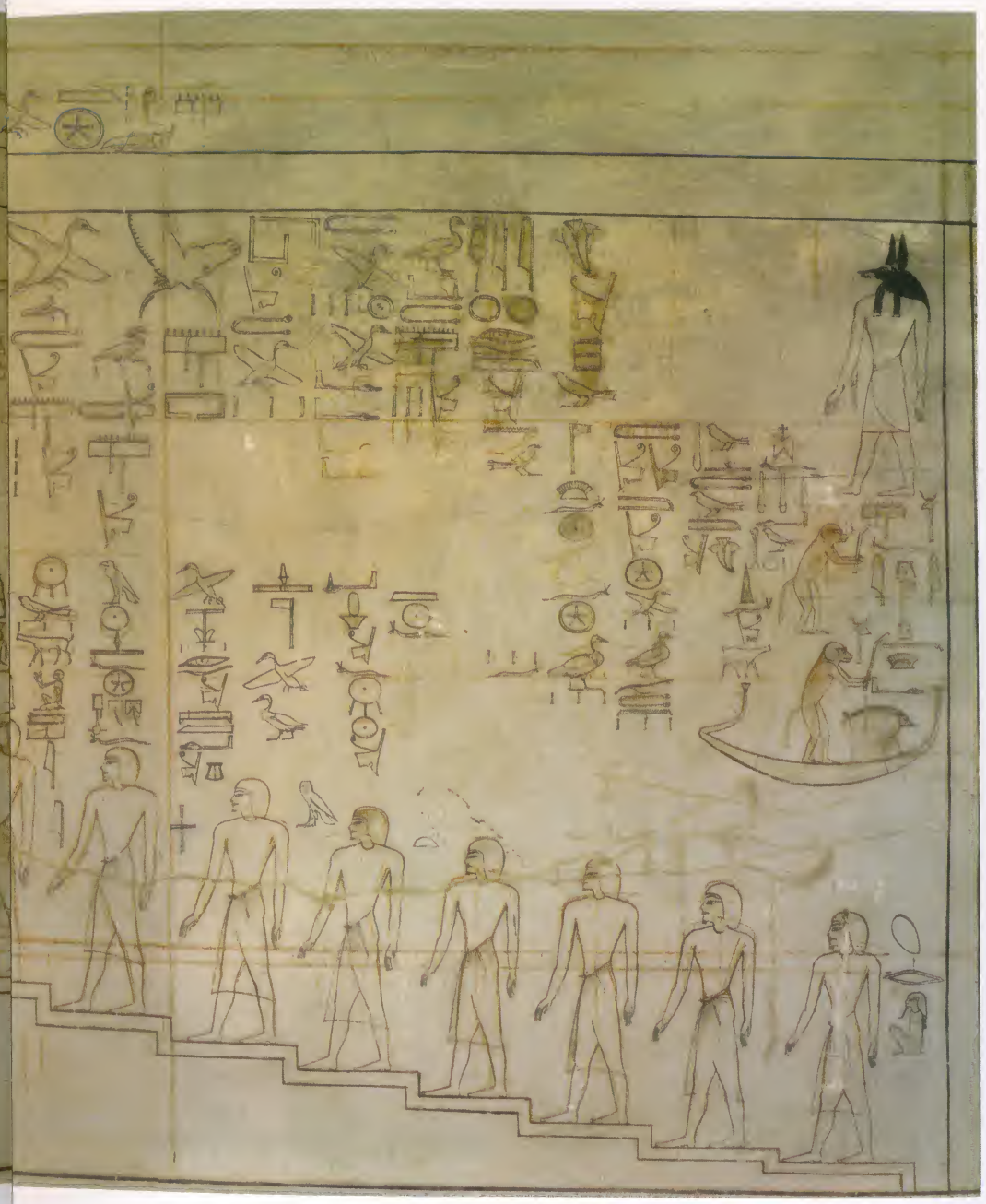
and those within the earth assign them to the place of destruction.

nty(w) tpw.sn pryw m pt

Those whose heads have emerged out of heaven,

ḫꜥy.sn m wsṯn

and they appear unhindered.



?????

?????

Anubis:

ʿḥʿw nj rmṯ(w)

The lifetime of human beings

n jnpw sʿm.f jt.f

belongs to Anubis, as he swallows his father.

The monkey outside:

nḫ.f jrt gwf dȝtyw

He protects the eye, the monkeys of those of the Netherworld.

ntyw gwf ṯnn(w).ṯn

Those who are monkeys exalt you,

dwȝtyw m wsṯn

dwellers of the Netherworld, unhindered.

The monkey with the pig:

nṯr pn ḫʿw

When this god has appeared,

dy.f nḥ ʿm(w)

he causes what was swallowed to be spat out.

mdw mȝʿtyw ṯny

The words of the justified are exalted,

wḏʿ.f mdw ḏḥwty

as he renders judgement, (namely) Thoth.

The blessed dead before Osiris:

nṯr fȝy mḫȝt

The god who carries the balance.

ȝḫw jmyw jmnt

The blessed dead (*Akh*-spirits) who are in the West.

jw rʿw ḥtp.f m dwȝt

When Re has settled down in the Netherworld,

wbȝ.f kkw zmȝw rnpw m ʿnḫ

he opens up the primeval darkness so that he is rejuvenated in life.

ḥtp nṯr ꜥ3 m jtn.f

The great god goes to rest in his sun disc,

wbn(w) m jrt.f

and shines forth from his eye.

The carrier of the balance:

nṯr rdj wḏꜥ šbw

The god who causes the apportioning of offerings,

šꜥw n 3ḫw

and the portions to the blessed dead.

f3y mdw m mḫ3t

Who weighs the affairs with the scales,

jsftyw mwwt tm(w) ḫpr

so that the evildoers and the damned cease to exist.

wḏꜥ mdw ḫwy jrt

Who judges and protects the eye.

Nine blessed dead on the steps before the enthroned Osisis:

psḏt jmyt wsjr

The Ennead who is in (the following of) Osiris.

The enemies beneath the staircase:

ḫftyw wsjr

Enemies of Osiris.

Osiris:

ḫftyw.f ḫr rdwy.fj

His enemies are beneath his feet,

nṯrw 3ḫw m-b3ḥ.f

(but) the gods and the blessed dead are in front of him.

jry.f ṯnwt m dw3tyw

He makes a "census" among those of the Netherworld,

wḏ.f ḫftyw n ḥtmyt

he assigns the enemies to the place of destruction,

b3w.sn jry.f šꜥt.sn

and their *Ba*-souls, he slaughters.

The serpent upon the doorway:

sty m jrt.f

Who burns with his eye.

wnn.f ḥr ꜥ3 pn

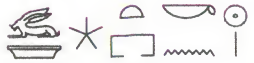
He is upon this door,

wn.f n rꜥw

he opens for Re.

sj3 n sty m jrt.f

Sia (speaks) to "Him who burns with his eye":



wn sb3.k n rꜥw

«Open your gate for Re,

zn ꜥ3.k n 3ḫty

unlock your door for Akhty!»

jw.f sḥḏ.f kkw zm3w

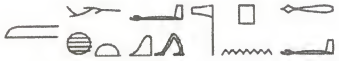
He illuminates the Primeval Darkness,

dj.f šsp m ꜥt jmnt

he throws light into the Hidden Region!

ḫtmjn ꜥ3 pn

Then this door is closed,



m-ḫt ꜥq nṯr pn ꜥ3

after this great god has entered.

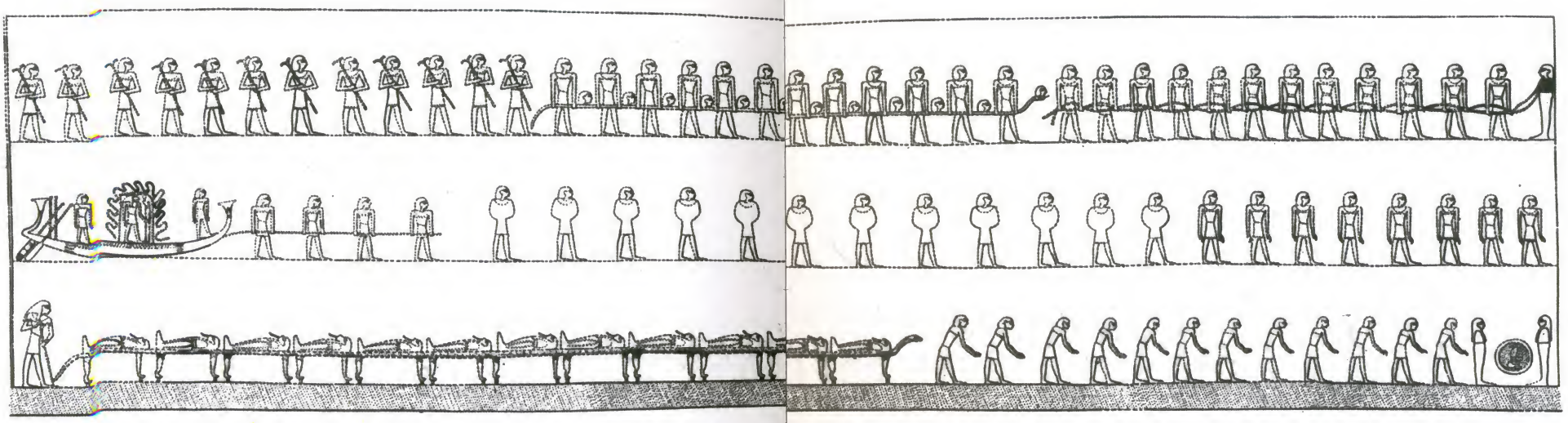
hwtḫr jmyw sbḫt.tn

Then those in this gate wail

sḏm.sn h33 ꜥ3 pn

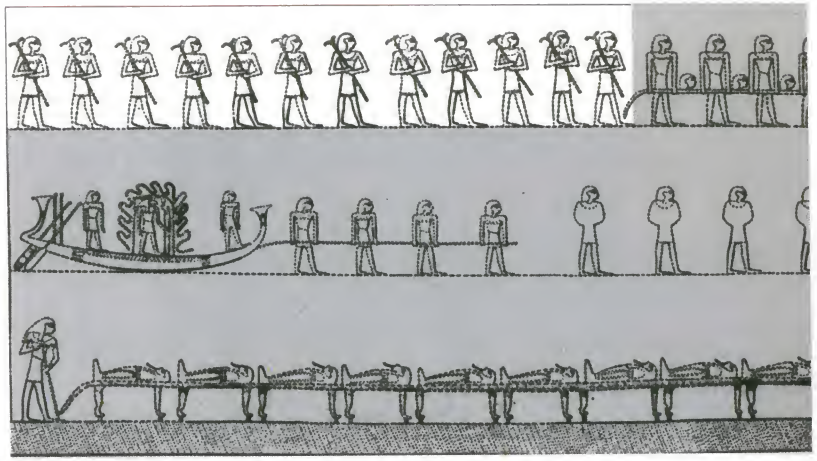
when they hear this door being slammed.

SCHEMA OF THE SIXTH HOUR



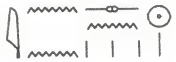
Detail Sixth Hour from the Tomb of Ramses III

Upper Register, 34th Scene



Twelve gods carrying forked sticks:

ḫryw mt3w
Those carrying forked sticks.



jn n.sn rˁw
Re says to them:

šzp n.ṯn mt3w.ṯn
«Receive for you your forked sticks,

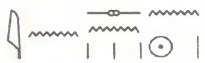
ndrw n.ṯn m ˁ.ṯn
which you have grasped with your hands!

(From the tomb of Pharaoh Seti I)

jhy ṯn m ˁmw
Lo! Your (forked sticks) are in the Devourer!

jhy d3z(w).ṯn jm.f
Lo! Your fetters are on him,

r pryt tpw jm.f ḫty.f
until the heads emerge out of him when he retreats!»

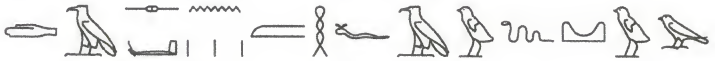


jn.sn n rˁw

They say to Re:

jw mtȝw.n rˁw m ˁmw

«Our forked sticks, Re, are (planted) into the Devourer,



dȝz(w).n m ḥfȝw ḏw

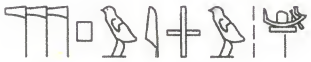
our strings are on the Evil Serpent.

j rˁw mk tpw pry.sn

O Re, behold heads emerge

m qȝb pn (nj) ḫty

out of this coil of the retreating one!»



nṯrw pw jmyw wjȝ

These are the gods who are in the barque,

ḫsfyw ˁȝpp m nwt

who ward off Apopis in heaven,

ˁpp.sn r dwȝt

when they proceed to the Netherworld.

ntsn ḫsfw ˁȝpp ḥr rˁw m jmntt

They are those who ward off Apopis from Re in the West,

dwȝtyw mȝˁ(w) nṯr pn

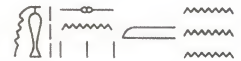
those of the Duat who guide this god.

ȝwt.sn m tȝ

Their oblation is bread,

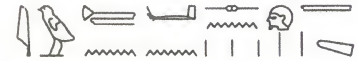
ḥnqt.sn m ḏsrt

their beer is Djeseret,



qbḥw.sn m mw

their refreshment is water.



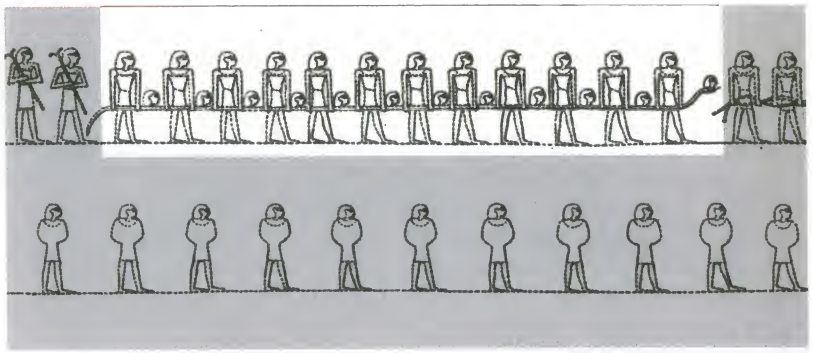
jw wdnw n.sn tp tȝ

Whoever makes an offering to them on earth

m ḫsf(w) sbj ḥr rˁw m jmntt

is one who repels the rebel from Re in the West.

35TH SCENE



Twelve gods carrying the serpent «Devourer» mentioned before, with human heads emerging out of its coils:

ḫryw ꜥmw prrw tpw m qȝbw.f
Those who carry the Devourer, out of whose coils heads are emerging.

The text reads:

wnw njk.sn ḏwy-ḥr
Those who punish Evilface,

sḫr.sn ḫftyw nw rꜥw
and overthrow the enemies of Re.

ntsn nḏrw sbj
It is they who seize the rebel,

(From the tomb of Pharaoh Seti I)

ddw prj tp jmyw.f
and let emerge the heads of those who are in him.

jn n.sn rꜥw
Re says to them:

ḥmw n.ṯn sbj
«Drive back the rebel,

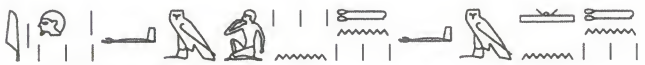
ḫtw n.ṯn ꜥȝpp
repel Apopis for you,

pry tpw jmyw.f sk.f

that the heads which are in him may come out, so that he perishes.

ḏwy.j n.sn ḥtmw.f

When I have called to them, he is destroyed.



j tpw ꜥmw n.ṯn ꜥmwn.ṯn

O heads, swallow him who had swallowed you,

wnm.ṯn pryn.ṯn jm.f

so that you eat up him from whom you have come forth!»

ḏwy rꜥw r.sn pry.sn

When Re has called to them, they come forth.

ꜥmḫr.sn qꜣbw.sn r ꜥpp.f ḥr.sn

Then they swallow their coils, till he has passed them,

ꜥqḫr tpw m qꜣbw.sn m-ḫt

and after that the heads enter their coils again.

jwty jrty nj ḥfꜣw pn

This serpent is one without eyes,

jwty fnḏ.f jwty msḏrwj.fj

without nose and without ears;

srq.f m hmhmt.f

he breathes from his own cries,

ꜥnḫ.f m ḏwy.f ḏs.f

and lives by his own call.

ꜣwt.sn m ḥtpw tp tꜣ

Their oblation is what is offered upon earth,

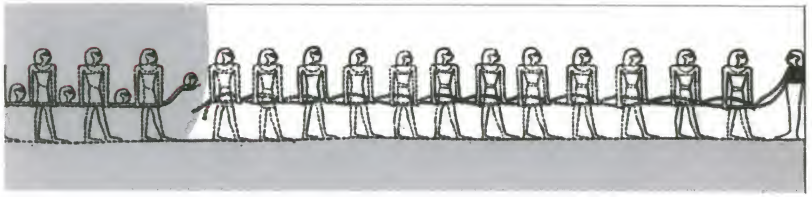
ḫft rꜥw prj.f m dwꜣt

before Re when he comes out from the Netherworld,

jw wdnw (n.)sn m ꜥḥꜥw ḫr jmꜣw

Whoever makes an offering to them is one who is standing under trees.

36TH SCENE



Twelve gods grasping the double-twisted rope of time which is fastened around the neck of a mummiform god; stars above each coil of the rope represent the hours.

The mummiform god:

ꜥqn
Aqen

The gods at the rope:

ḫryw mꜥnnw(j) prrw wnwwt jm.f
Who carry the double-twisted (rope) out of which the hours emerge.

(Re says:)

nḏrw n.ṯn mꜥnnw(j)
«Grasp for yourself the double-twisted

(From the tomb of Pharaoh Ramses III)

šdjn.ṯn m rꜣ ꜥqn
which you have pulled out of the mouth of Aqen!

pryt n(t) wnwwt.ṯn
The going forth of your hours

ꜣḫw.ṯn r.ṯn jm.sn
(means) that you are turned into *Akh*-spirits through them,

ḥtpw wnwwt r ḫryt.ṯn
while the setting of the hours is for your provision,

ꜥq mꜥnnw(j) m rꜣ ꜥqn
when the double-twisted enters (again) into the mouth of Aqen!»

pry qɜbw ḥpr wnwt

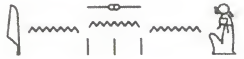
When a coil (of the rope) appears, an hour comes into being;

ḏwy rꜥw ḥtp.s st.s

when Re calls, it takes its seat,

ꜥm ḫr ꜥqn mꜥnnw(j)

and then Aqen swallows the double-twisted (again).



jn.sn n rꜥw

They say to Re:

jw mꜥnnw(j) n ꜥq(n)

«The double-twisted belongs to Aqen,

jw wnwwt n nṯr ꜥɜ

and the hours belong to the great god.

ɜḫ.k rꜥw m jɜḫw

You are glorious, Re, through the splendour of light,

ḥtp.k ḫɜt.k jmnt ḫrt

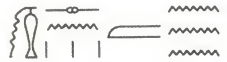
you rest (in) your corpse whose nature is hidden!»

ɜwt.sn m tɜ

Their oblation is bread,

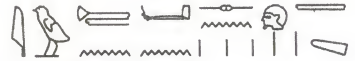
ḥnqt.sn m ḏsrt

their beer is Djeseret,



qbḥw.sn m mw

their refreshment is water.



jw wdnw n.sn tp tɜ

Whoever makes an offering to them upon earth

m jrj qɜbw m mꜥnnw(j)

is one who belongs to a coil in the double-twisted.

(From the tomb of Pharaoh Horemhab)

Middle Register, 37th Scene

(From the tomb of Seti I)

The sun barque, represented as usual and carrying the gods *sj3* (Sia, percipience) and *ḥk3* (Heka, magic) as well as *jwf rˁw* (flesh of Re). She is pulled by four *dw3tyw* (gods of the Netherworld). The text reads:

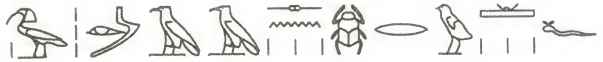
st3 nṯr pn ˁ3 jn nṯrw dw3tyw
This Great God is towed by the gods of the Netherworld.

jn.sn n rˁw
They say to Re:

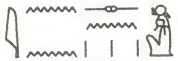
st3w n.k nṯr ˁ3
«The towing is (done) for you, great god.

nb wnwt jry mḫrw t3
master of the hours, who cares for the Earth,

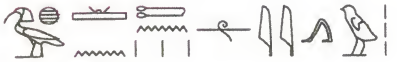
ˁnḫw nṯrw m jrw.f
through whose essence the gods live,



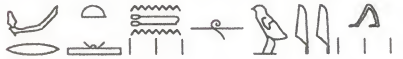
3ḫw m33w.sn ḫprw.f
and the *Akh*-spirits when they look at his manifestations.»



jn n.sn rˁw
Re says to them:



3ḫw n.ṯn st3yw
«The blessed state belongs to you who tow (me),



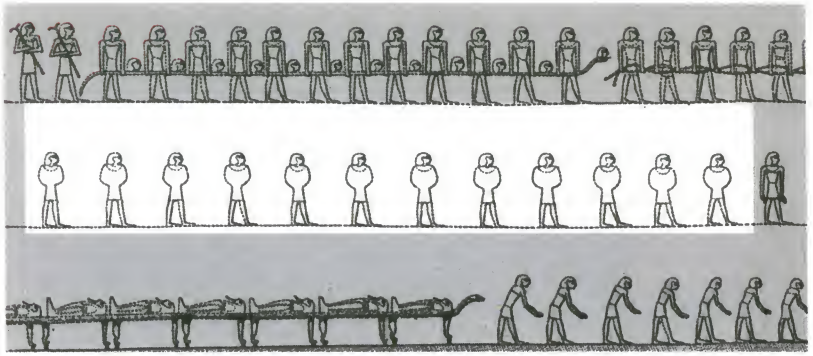
ḏsrw n.ṯn st3yw
protection (or seclusion) belongs to you who tow (me),

nˁˁ.wj r ḫryt dw3t
who let me glide to the depth of the Netherworld,

st3.ṯn.wj r mnt-sḫrw
may you tow me to the place with lasting nature,

ˁḥˁ.ṯn r ḏw pf št3 nj 3ḫt
may you pause at that mysterious mountain of the horizon!»

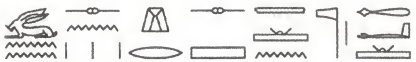
38TH SCENE



Twelve gods with hidden arms:

jmnw-ˁ ḫryw šṯ3w

Those with hidden arm who carry the mystery.



wnn.sn ḫry sšṯ3w nj nṯr ˁ3

They carry the mystery of the great god (his corpse),

jwty m33.sw jmyw dw3t

which those in the Netherworld cannot see,

m33.sw mtyw

but which is seen by the dead

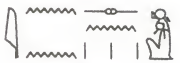
(From the tomb of Pharaoh Seti I)

3mm.sn m ḫwt bnbn

when they are burnt in the Benben-house,

r bw ḫr ḫ3t nṯr pn

near the place where the corpse of this god is.

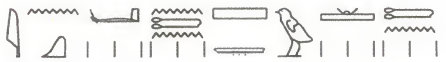


jn n.sn rˁw

Re says to them:

šzpw n.ṯn sšmw.j

«Receive for you my image,



jnqw n.ṯn šṯ3w.ṯn

and embrace for you your mystery,

ḥtp.ṯn m ḥwt-bnbn

when you rest in the Benben-house,

r bw ḫr ḫ3t.j jmyt.j

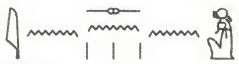
near the place where my corpse is in which I am!

sšṯ3w n jmyt.ṯn

The mystery in which you are

sšṯ3w dw3t ḥ3pw ꜥ.ṯn

is the mystery of the Duat which your arm conceals.»



jn.sn n rꜥw

They say to Re:

b3.k n pt ḫnty 3ḫt

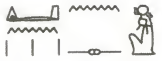
«Your *Ba*-soul belongs to heaven, Foremost of the horizon,

šwt.k ꜥpp(tj) št3yt

and it is your shadow which traverses the Shetit,

ḫ3t.k n t3 jmj ḥrt

while your corpse belongs to the Earth, you who are in heaven!



dj.n n.s rꜥw

We restore Re to it (the heaven),

jwd.tj r.s rꜥw

since you are separated from it, Re!

srq.k ḥtp.k ḫ3t.k jmyt dw3t

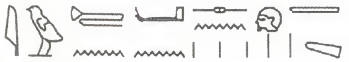
You breathe when you rest (in) your corpse which is in the Duat.»

3wt.sn ḥtp(w) dmḏ

Their oblation is the complete offering

ḥtpw b3w jm.f

with which the *Ba*-souls are satisfied.



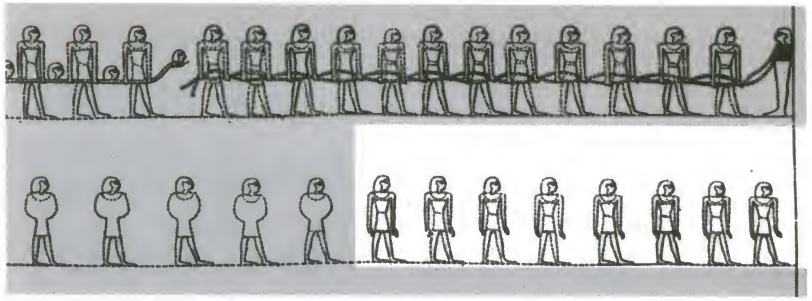
jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth

m gmḥw ḫdwt m dw3t

is one who perceives light in the Duat.

39TH SCENE



Eight gods, slightly bowing before the Sungod:

nṯrw ḥwtyw
Gods belonging to the sanctuary.

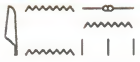
wnn.sn r-rwtj ḥwt-bnbn
They are outside the sanctuary of the Benben-stone.

mȝȝ.sn mȝȝt rᶜw
They see what Re sees,

ᶜq.sn ḫr sšmw.f štȝ sjpwn (rᶜw)
and they have access to his mysterious image which (Re) has revised.

ntsn zbjw zjnw
They are those who send out messengers.

From the tomb of Ramses III



jn n.sn (rᶜw)
(Re) says to them:

ȝwt.j m ȝwt.ṯn
«My oblation is your oblation.

jw srqw.j m srqw.ṯn
What I breathe is what you breathe.

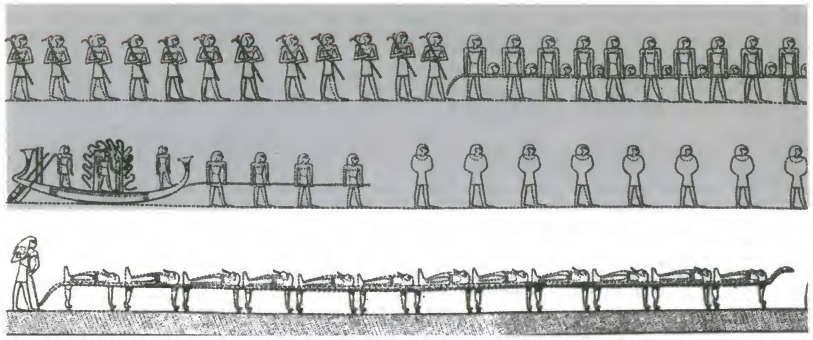
nṯṯn jmyw šṯȝw.j
You are those who surround my mystery,

wnn.wj m zȝw štȝw.j jmyw ḥwt-bnbn
while I am protecting my mystery which is in the sanctuary of the Benben-stone.

jhy n.ṯn ᶜnḫ bȝw.ṯn
Hail to you, your *Ba*-souls shall live!»

ȝwt.sn ȝwt ȝḫty
Their oblations are the oblations of *Akhty* (Re).

Lower Register, 40th Scene



The register opens with the Sungod, leaning on a staff which is named:

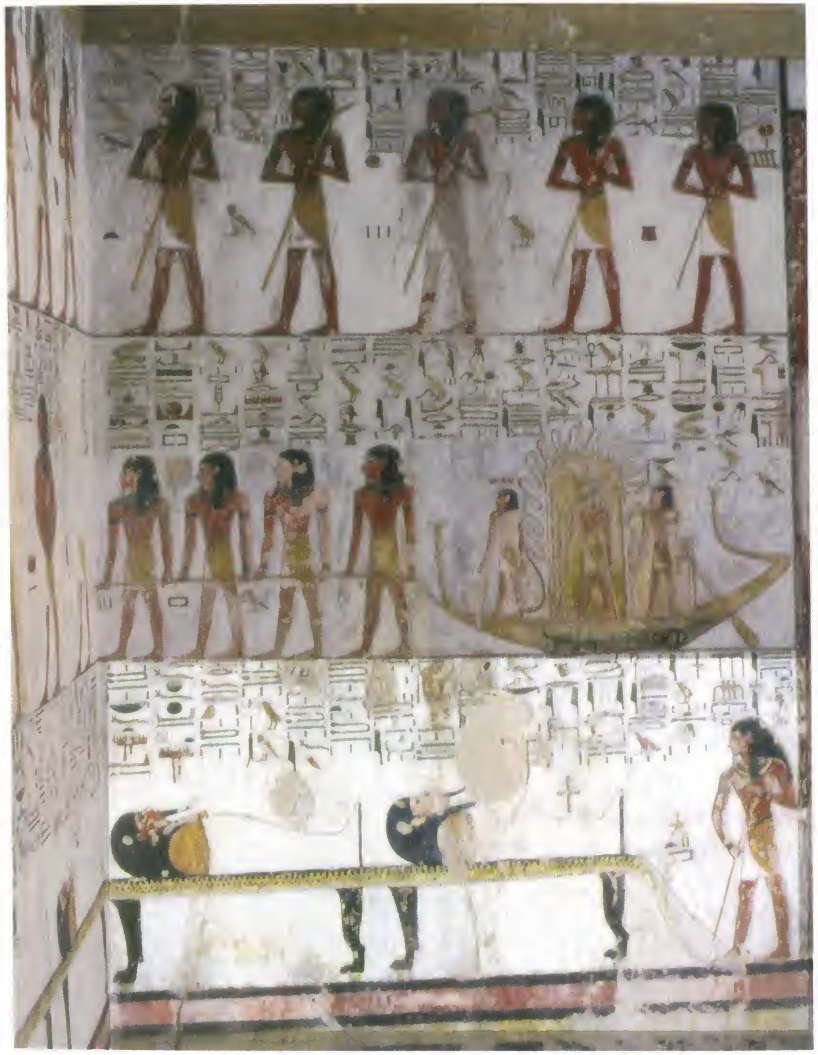
dw3ty
Duati (Who belongs to the Netherworld)

He inspects a long bier, shaped like a serpent named Nehep, with twelve mummies lying on it:

jmyw-ḫt wsjr qddyw jmyw b3gy
Followers of Osiris, the sleeping ones who are in a state of weariness.

jn n.sn dw3ty
Duati says to them:

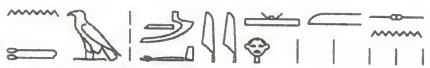
j nṯrw ḫntyw dw3t
«O gods in the Duat,



(From the tomb of Pharaoh Seti I)

jmyw-ḫt ḥqꜣ-jmnt

Followers of the Ruler of the West,



ntyw mꜣꜥy ḥr gs.sn

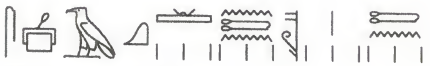
who are stretched out on their side,

sḏry ḥr mkꜣ(wt).sn

lying on their biers –

ṯzj n.ṯn jwf.ṯn

May your flesh rise up,



sꜣqw n.ṯn qsw.ṯn

may your bones be put together,

jnq n.ṯn ꜥwt.ṯn

may you embrace your limbs,

dmḏw n.ṯn jwf.ṯn

may your flesh be united!

ṯꜣw nḏm r fnḏw.ṯn

Sweet breath for your noses,

sfḫfḫ n wtw.ṯn

loosening for your mummy-wrappings,

kfjt n ꜥfnwt.ṯn

uncovering for your headclothes!

ḥꜣyt n nṯryt.ṯn

Light be for your divine eyes,

mꜣꜣ.ṯn ḥḏwt jm.sn

that you may see the light through them.

ꜥḥꜥ n.ṯn m gꜣḫw.ṯn

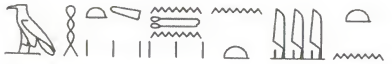
Raise yourself from your weariness,

šzp.ṯn n.ṯn ꜣḫwt.ṯn

that you receive your land

r sḫt nbt-ḥtpw

at the field of the Mistress of Offerings.

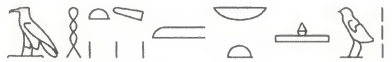


ꜣḫwt n.ṯn nt sḫt ṯn

Plots belongs to you from this field,

mw.s n.ṯn ḥtp.ṯn jm.j

its water belongs to you that you are content with me,



ȝḫwt m nbt-ḥtpw

and with the plot of the Mistress of Offering.»

qbḥw.sn m mw

Their refreshment is water.

jw nhp zȝw.f ḫȝwt.sn

Nehep is guarding their corpses,

bȝw.sn ꜥpp.sn r sḫt-jȝrw

but their *Ba*-souls, they move to the Field of Rushes,

r sḫm m qbḥw.sn

to take hold of their refreshment.

hp tȝ jp.sn jwf.sn

When the Earth "springs" (trembles), they revise their flesh.

ȝwt.sn m tȝ

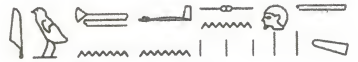
Their oblation is bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.



jw wdnw n.sn tp tȝ

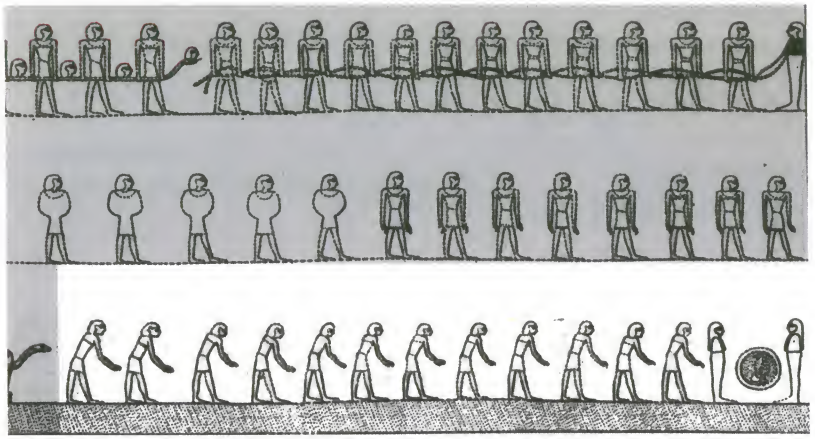
Whoever makes an offering to them on earth

m sꜥḥ ḥtpw ḥr mkȝt.f

is a mummy resting on his bier.

(From the tomb of Pharaoh Ramses III)

41ST SCENE



Twelve bowing gods in front of the Lake of Fire:

nrṯw jmyw ḫ3st t3
Gods who are in the fiery pit of the Earth.

This circular pit, with a cobra in it, is flanked by two mummiform guardians:

nbj-ḥr
He with burning face.

stj-ḥr
He with fiery face.

wnn.sn m dbnw nj ḫ3st tn
They are around this fiery pit,

(From the tomb of Pharaoh Horemhab)

wnn jʿrt ʿnḫt m ḫ3st tn
and a living cobra is in this fiery pit.

wnn mw nj ḫ3st (tn) m sḏt
The water of (this) pit is fire,

jwty ḥ3y nṯrw t3 b3w t3
without the gods of the Earth and the Ba-souls of the Earth

r ḫ3st tn
being able to approach this fiery pit,

m-ᶜ nsrt n(t) jᶜrt tn

because of the flame of this cobra;

srq nṯr pn ᶜ3 ḥnty dw3t

but this great god at the head of the Duat breathes

m mw ḏsr nj ḫ3st tn

by the unapproachable water of this fiery pit.

jn n.sn rᶜw

Re says to them:

jhy jrf nṯrw z3yw ḫ3st ḏsrt

«Hail to you gods who guard the unapproachable pit,

ddt mw n ḥnty jgrt

which provides water for the Foremost of the Beyond –

jw mw nj ḫ3st n wsjr

The water of the fiery pit belongs to Osiris,

qbḥw.ṯn n ḥnty dw3t

and your refreshment to the Foremost of the Duat!

(From the tomb of Pharaoh Ramses III)

jw nsrt hḥ.ṯn nsbw.ṯn

(But) your blast of fire, your amber

r b3w jᶜrtj.sn r thy wsjr

is against the *Ba*-souls who will approach to violate Osiris.

n g3y kh3y ḫ3st nn kj.ṯ

The power of the fiery pit is not in want; there is no other like you,

jwtj sḫm nṯrw z33w.sj m mw.s

over whose water the gods, who guard it, have no power.»

ȝwt.sn m tȝ

Their oblation is bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

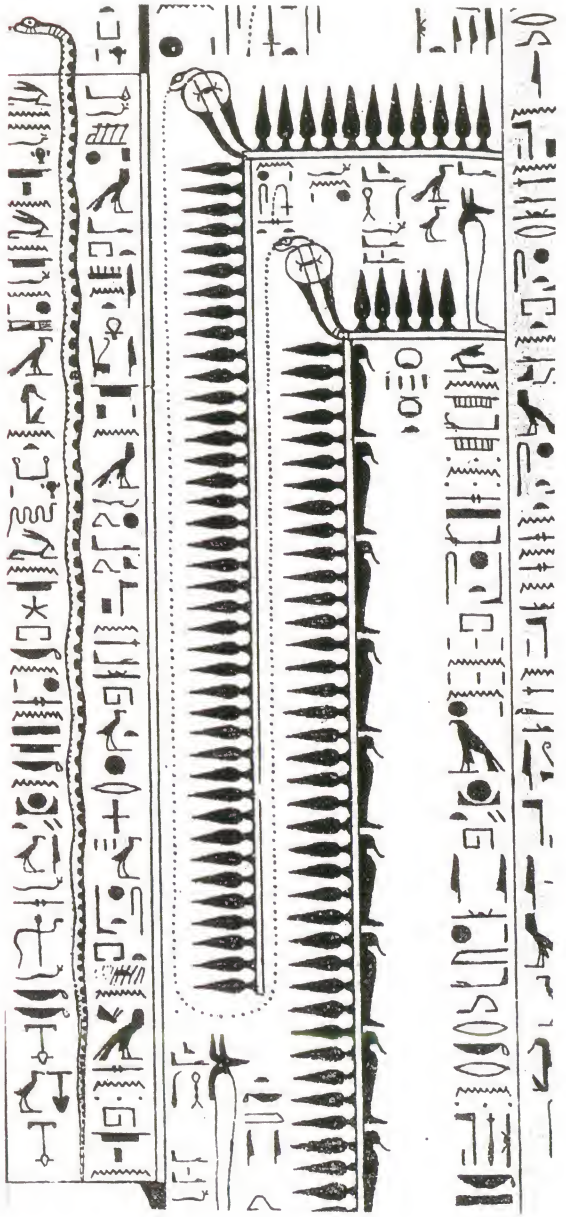
jw wdnw n.sn tp tȝ

Whoever makes an offering to them on earth

m ḏsry m jmntt

is unapproachable in the West.

Sixth Gate



spr jn nṯr pn r sbḫt (tn)
Arrival of this god at (this) gate,

ꜥq m sbḫt tn
entering into this gate.

snsn nṯr pn ꜣ jn nṯrw jmyw.s
Acclaiming this Great God by the deities who are in it.

Name of the gate:

ḥm(w)t nb.s
Artefact of its Lord.

At the two Uraeus-serpents on the wall:

stt.s n rꜥw
She lights up for Re.

Upper guardian:

dmḏ(w) qꜥḥ.f ꜥwy.fj n rꜥw
Uniter, he bends his arms for Re.

Lower guardian:

ꜥḥꜥ(w) qꜥḥ.f ꜥwy.fj n rꜥw
Standing one. He bends his arms for Re.

Nine mummies:

psḏt 6 (*nwt*) *m*
Sixth Ennead in (…)

In front of the Ennead:

my rk r.n ḫnty ꜣḫt
«Come to us, Foremost of the Horizon,

nṯr ꜣ wpy šṯꜣw
great god who opens up the mysterious!

wnw n.k sbḫwt ḏsrywt
Open for you are the unapproachable gates,

znw n.k ꜣw šṯꜣw
unlocked for you are the mysterious doors!»

The serpent upon the doorway:

(jṯy m jrt.f
Who seizes with his eye.

wnn.f ḥr ꜥ3 pn
He is upon this door,

wn.f n rꜥw
he opens for Re.

sj3 n jṯy m jrt.f
Sia (speaks) to "Him who seizes with with his eye"

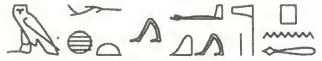
wn sb3.k n rꜥw
«Open your gate for Re,

zn ꜥ3.k n 3ḫty
unlock your door for Akhty!

jw.f sḥḏ.f kkw zm3w
He illuminates the Primeval Darkness,

dj.f šsp m ꜥt-jmnt
he throws light into the Hidden Region!»

ḫtmjn ꜥ3 pn
Then this door is closed,

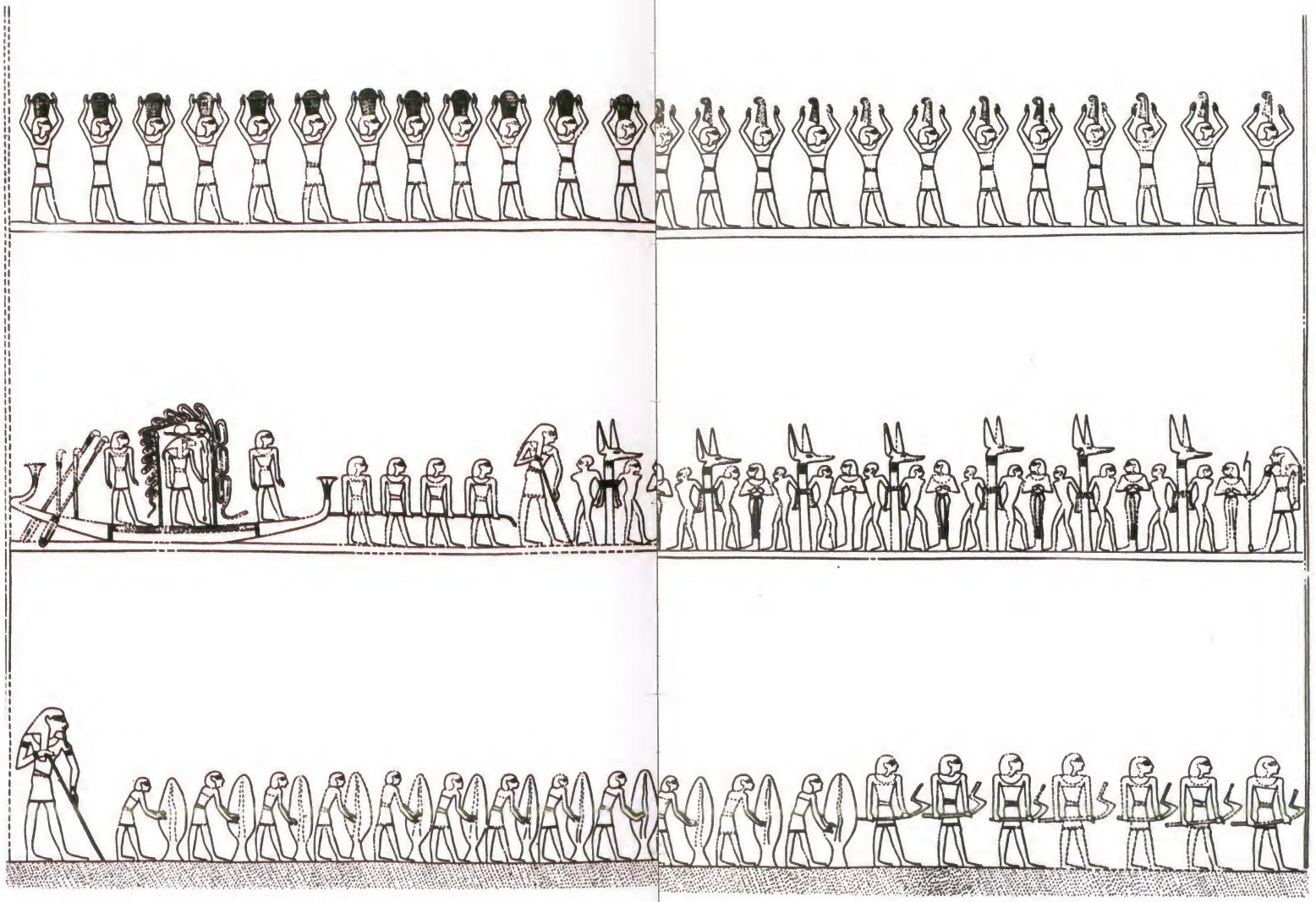


m-ḫt ꜥq nṯr pn ꜥ3
after this Great God has entered.

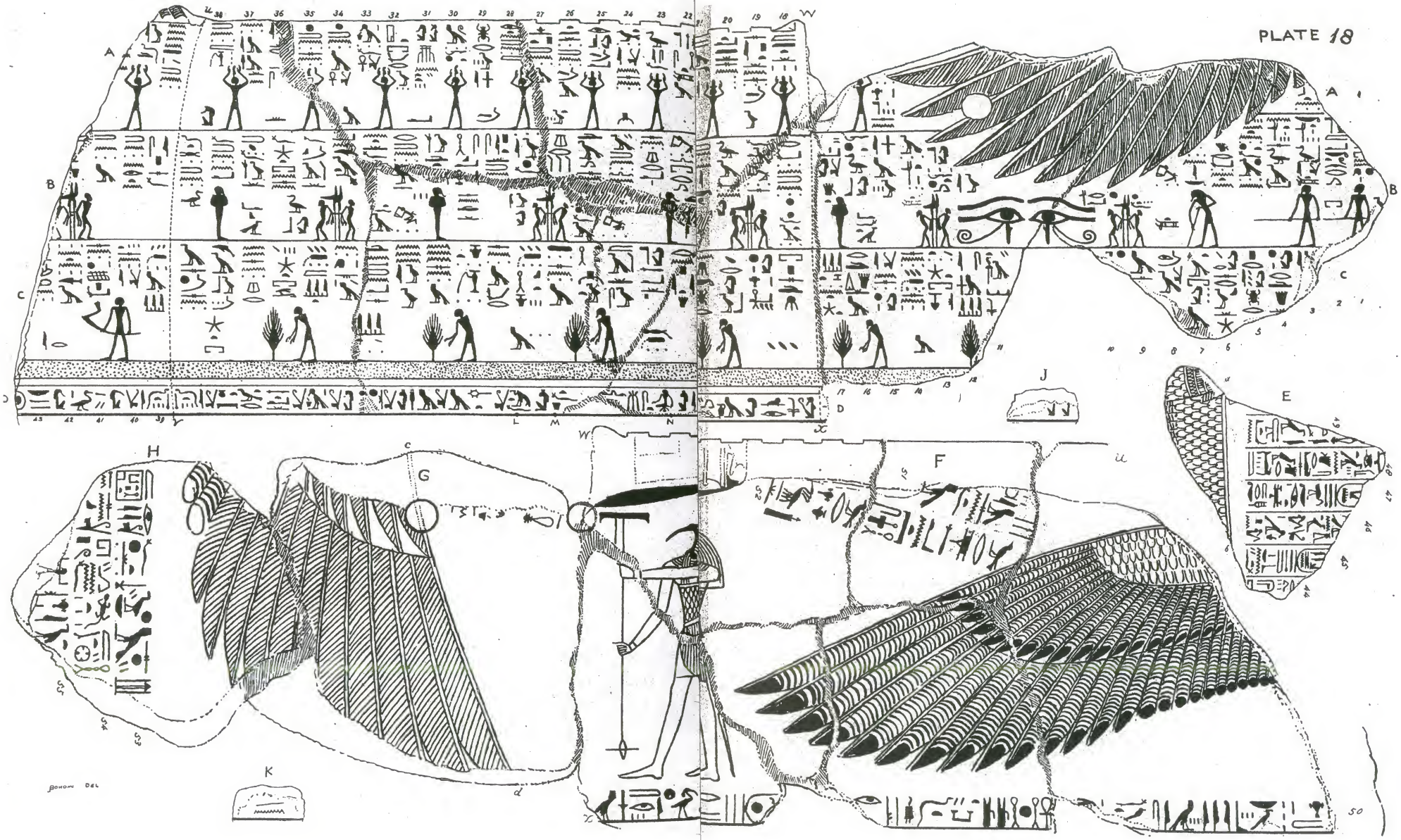
hwtḥr b3w jmyw sbḫt.tn
Then the *Ba*-souls in this gate wail

sḏm.sn h33 ꜥ3 pn
when they hear this door being slammed.

SCHEMA OF THE SEVENTH HOUR

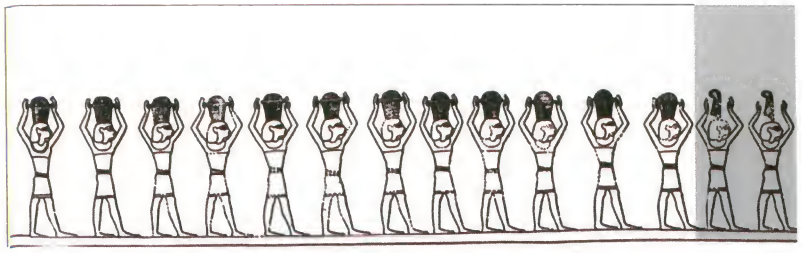


Part of the Seventh Hour



(The lid of the alabaster sarcophagus of Seti I is only partially preserved.)

Upper Register, 42nd Scene



Twelve gods carrying baskets with bread on their head:

ḥtptyw ḫprw (for: *ḫryw*) *ȝwt*
Those who belong to offerings, who carry food offerings.

The text reads:

jryw snṯr (*n*) *nṯrw.sn*
Those who offered incense to their gods,

wꜥbwn kȝw.sn
who purified their *Ka*-powers,

r sbḫt dṛpt nṯrw.s
at the gate which nourishes its gods.

From the tomb of Pharoh Ramses III

jn n.sn wsjr
Osiris says to them:

tȝ.ṯn n.ṯn tpyw rȝ.ṯn
«Your bread belongs to you in your mouth,

tmw rq(w) ȝḫ ḫr srq.f
who did not keep off an *Akh*-spirit from his breath,

mtw ḫr qbḥw.f
or a deceased from his refreshment.

sn ḥtp.sn m ȝwt.sn

They are content with their food offerings,

sprn.sn nṯrw.sn kȝw.sn

when they have reached their gods and their *Ka*-powers.

ʿwy.sn n.sn ʿq.sn r ḫnfw.sn

Their arms belong to them, when they have access to their cakes,

ḥtptyw ḫprw ȝwt

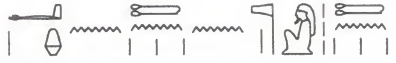
you who belong to offerings, whose food offerings emerge!

sḫmn.ṯn m rdwy.ṯn

You may have power over your feet,

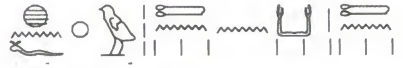
ḥtp.ṯn m jbw.ṯn

and you are content in your hearts.



ʿ(w) n.ṯn nj nṯrw.ṯn

The portions of your gods belong to you,



ḫnfw.ṯn n kȝw.ṯn

your cakes belong to your *Ka*-powers!»

ȝwt.sn m tȝ

Their oblation is bread,

ḫnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

jw wdnw n.sn tp tȝ

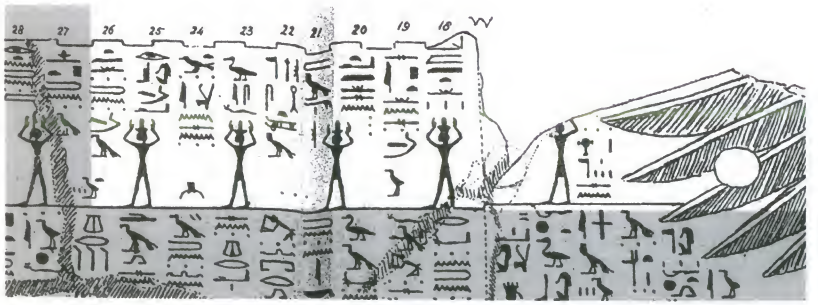
Whoever makes an offering to them on earth

tmw rq(w) ȝḫ ḥr srq.f

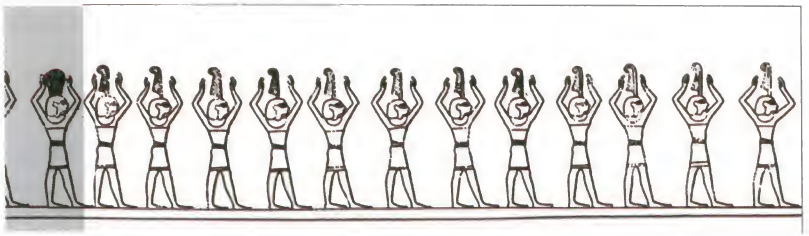
who did not keep off an *Akh*-spirit from his breath,

mtw ḥr qbḥw.f

or a deceased from his refreshment.



43RD SCENE



Twelve gods (or blessed deceased), each one carrying the sign of Maat on his head:

mꜣᶜtyw ḫryw mꜣᶜt
Those belonging to Maat and carrying Maat.

The text reads:

jryw mꜣᶜt jw.sn tp tꜣ
Who have practised Maat when they were (still) on earth,

ᶜḥᶜw ḥr nṯr.sn
who have fought for their god –

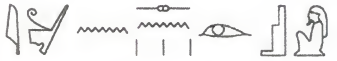
njstw.sn r sḫnt tꜣ
they are summoned to the resting place of the Earth,

(From the tomb of Pharaoh Ramses III)

r ḥwt ᶜnḫw m mꜣᶜt
to the temple of Him who lives on Maat.

sjptw n.sn mꜣᶜt.sn
Their Maat is examined for them

m-bꜣḥ nṯr ᶜꜣ sḫtm jsft
in front of the Great God who destroys evil.



jn n.sn wsjr
Osiris says to them:

mꜣᶜt (n.)ṯn mꜣᶜtyw

«Maat belongs to you, who are truthful!

ḥtp.ṯn m jrytn.ṯn

you are satisfied with what you have done,

m ḫprw jmyw-ḫt.j

as those who have become my retinue,

ḫntyw ḥwt ḏsrw bꜣ.f

who are in the temple of (the god) with protected (or secluded) *Ba*-soul.

ᶜnḫ.ṯn m ᶜnḫt.sn jm

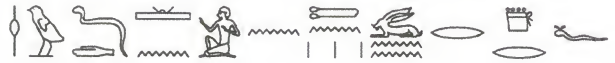
You live on what they live on,

srq.ṯn m srq.sn jm

you breathe on what they breathe on,

sḫmn.ṯn m qbḥw ny š.ṯn

you took hold of the refreshment of your lake.

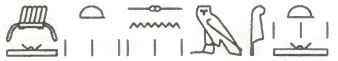


wḏn.j n.ṯn wnn r-ḏr.f

I have decreed for you a being until its end,

ḫr mꜣᶜt jwty hꜣj jsft r.f

carrying Maat, without evil being able to disturb it.»



ꜣwt.sn m mꜣᶜt

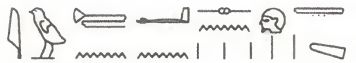
Their oblation is Maat,

ḥnqt.sn m jrp

their beer is wine,

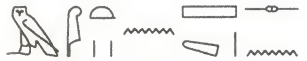
qbḥw.sn m mw

their refreshment is water.



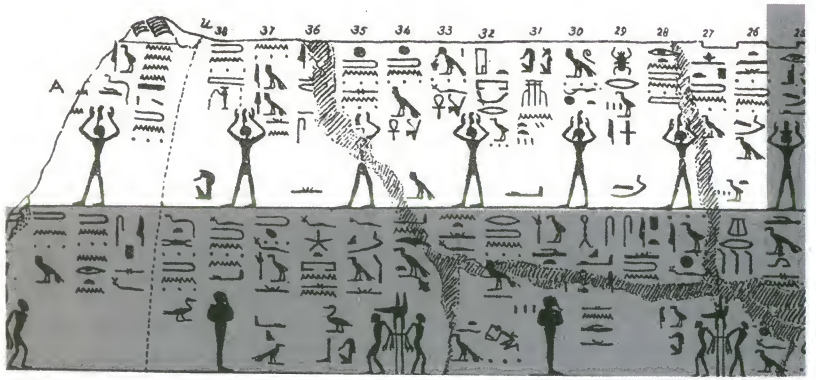
jw wdnw n.sn tp tꜣ

Whoever makes an offering to them on earth



m mꜣᶜty nj š.sn

is a truthful one of their district.



Middle Register, 44th Scene

From the tomb of Ramses III

The solar barque, and in it:

sj3
Sia (Percipience),

mḥn
Mehen,

jwf-rˁw
Flesh of Re,

ḥk3
Heka (Magic)

Four towing gods or deceased:

dw3tyw
(Gods) of the Netherworld

sṯ3w nṯr pn ˁ3 jn nṯrw dw3tyw
This great god is towed by the gods of the Netherworld.

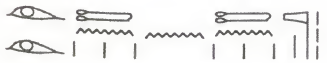
jn.sn sṯ3.sn rˁw
They say when they tow Re:

q3j jtn ḫnty mḥn
«Elevated is the disc of Him who disposes of Mehen,

psḏ tp nj jmy k3r.f
and shining is the head of Him who is in his shrine.»

(Re says:)

m33n.ṯn ḫntyw dw3t
«May you look, who are in the Netherworld,

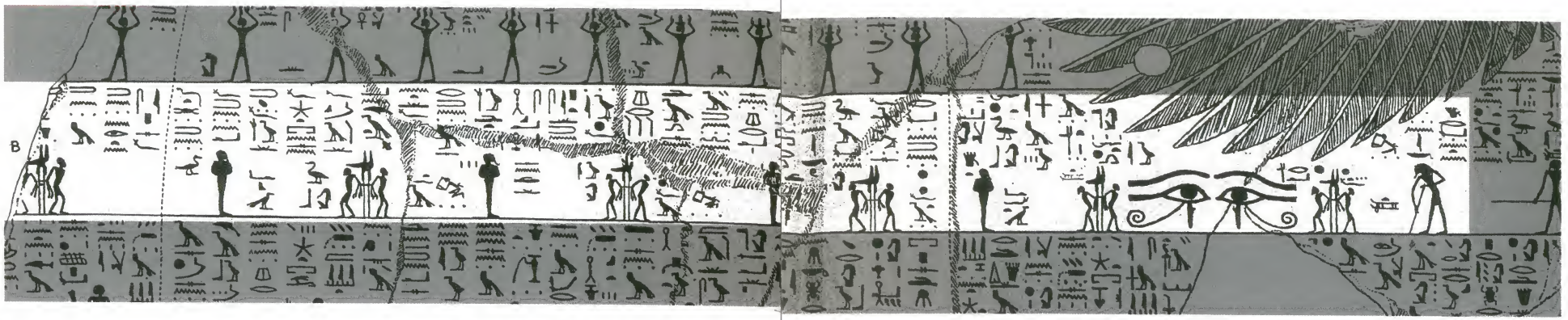


jrty.ṯn n.ṯn nṯrw
(for) your eyes belong to you, O gods!

m.ṯn rˁw sḫmw m jgrt
Behold, Re has power over the Jgeret (Beyond),

nṯr ˁ3 wḏ.f sḫrw.ṯn
The Great God cares for you.»

45TH SCENE



Seven poles (here only six are preserved) in the shape of the jackal-headed *wsr*-pole. To each one of them two enemies are bound, and to each group belongs a mummiform punishing demon. The whole scene is framed by two gods leaning on a staff.

At the beginning of the scene:

jtmw
Atum

First pole:

ḫftyw rˁw
The enemies of Re,

nḏrw
Who seizes

Second pole:

ḫftyw jtmw
The enemies of Atum,

ˁftyw
Who presses

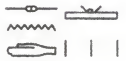
Third pole:

ḫftyw ḫprj
The enemies of Chepri,

jdy (?)
Who is violent (?)

Fourth pole:

ḫftyw šw
The enemies of Shu,



snḏw
Who is terrible

Fifth pole:

ḫftyw gbb
The enemies of Geb,

ˁqꜣw
Who is precise

Sixth pole:

ḫftyw wsjr
The enemies of Osiris,

ꜥ3gw
Who squeezes

Seventh pole:

ḫftyw ḥrw
The enemies of Horus,

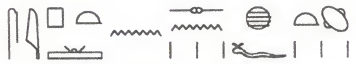
šfw ḥr
With authoritative face

At the end of the scene:

nbw nṯrw
The Golden one of the gods

The text belonging to this scene reads:

spr jn nṯr pn ꜥ3 r wsrwt gbb
Arrival of this Great God at the poles of Geb



sjpwt n.sn ḫftyw
to which the enemies are condemned

m-ḫt wḏꜥ mdw m jmntt
after the judgement pronounced in the West.

(From the tomb of Pharaoh Ramses III)

jn sj3 n nṯr pn

Sia says to this god

spr.f r wsrwt gbb

when he arrives at the poles of Geb:

ḥnn rˁw nṯr ˁ3

«Give your consent, Re, great god,

mk.ṯw spr.k wsrwt gbb

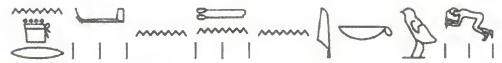
behold, you have reached the poles of Geb!»

jn jtmw n wsrwt

Atum says to the poles:

z3w n.ṯn ḫftyw

«Guard for yourselves the enemies,



nḏrw n.ṯn njkw

seize for yourselves those to be punished,

j nṯrw ḫtyw wsrwt

O you gods behind the poles,

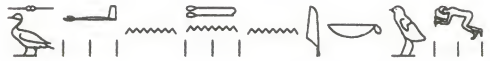
jmyw-ḫt gbb rpˁ(t)

retinue of Geb, the prince!

(From the tomb of Pharaoh Ramses VI)

nḏrw n.ṯn ḫftyw

Seize for yourselves the enemies



z3w n.ṯn njkw

guard for yourselves those to be punished,

n prj.sn ḫr ꜥwy.ṯn

that they do not escape under your hands,

nn d3.sn ḫr ḏbꜥw.ṯn

nor get away under your fingers!

j ḫftyw sjptw.ṯn (n) ḥsq

O enemies, you are condemned to be beheaded,

mj wḏtn rꜥw r.ṯn

as Re has decreed against you,

m snṯ.f jgrt n ḫ3t.f

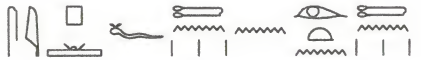
when he established the Jgeret (Beyond) for his corpse,

qm3.f dw3t n snṯ.f

and created the Netherworld for his limbs.

wḏ.f.ṯn n ꜥḏt.ṯn

He assigns you to your carnage,



sjp.f.ṯn n jrytn.ṯn

he allots you to what you have done,

m wsḫt ꜥ3t nt rꜥw

in the great hall of Re.

ty nṯrw ḥr j3kb wḏ3t

While the gods bewail the *Udjat*-eye,

dy.f nbw nṯrw m z3w.ṯn

he appoints the Golden one of the gods as your guard.»

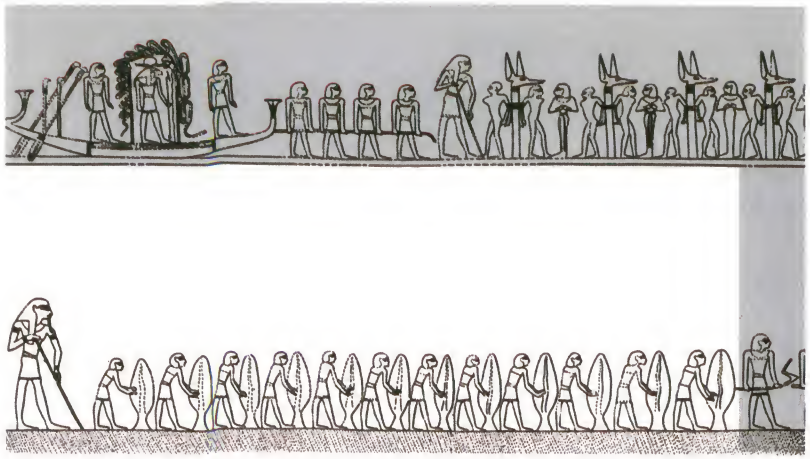
sjptw ḫftyw njkw jmyw dw3t

Condemned are the enemies and those to be punished who are in the Netherworld

n nn ny wsrwt

to these poles.»

Lower Register, 46th Scene



A god leaning on a staff:

nb ȝwt-jb
Master of joy

followed by twelve gods without attributes, every one confronting a large ear of grain:

jryw kȝt m jt mḥy m sḫwt dwȝt
Those who generate food from Lower Egyptian barley in the fields of the Netherworld.

To them belongs the text:

jry.sn kȝt m jt
They generate food from barley,

(From the tomb of Pharaoh Ramses III)

zḫn.sn nprj ḥ(t)y
they embrace (the grain god) Nepri-Heti.

ȝḫ jt.sn m tȝ
More brilliant is their barley in the Earth

r ȝḫwt rʿw prr.f
than the brilliance of Re when he goes forth.

ty.f ʿp.f ḥr.sn
But when he passes them,

jn n.sn nb ȝwt-jb
the Master of joy says to them:

ꜣḫw n jt.ṯn

«Brilliance for your barley,

rd n bdt.ṯn

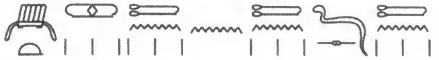
growth for your spelt!

ḥtpw.ṯn n rꜥw

Your offerings belong to Re,

ḥnfw.ṯn (n) ḫnty dwꜣt

your cakes to the Foremost of the Netherworld.



ꜣwt.ṯn n.ṯn ḏs.ṯn

Your oblations belong to yourself,

ḥtpw.ṯn m jmyt-ꜥ.ṯn

your offerings are those before you,

smw nn jmyw.ṯn

the greenery of these, among whom you are,

n wsjr ḥtp.f jm.f

belongs to Osiris that he is content with it.»

jn n.sn rꜥw

Re says to them:

rd nprj ḫpr wsjr

«When Nepri grows, Osiris emerges,

srqw dwꜣtyw m mꜣn.f

upon whose sight those of the Netherworld breathe

ꜣḫw m ss(n)t stj.f

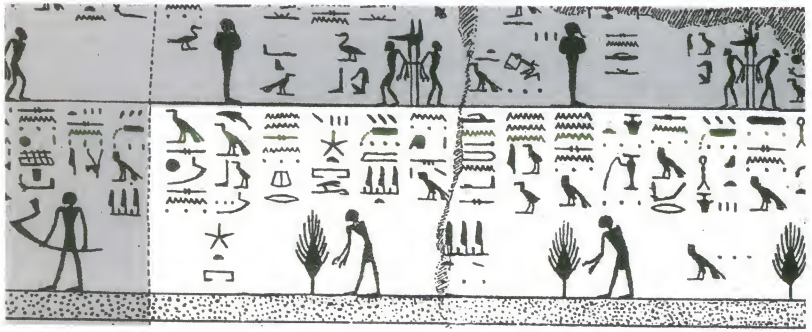
and the *Akh*-spirits, when they smell his odour.

ꜣḫw n.k wsjr

Blessing for you, Osiris,

bwꜣ n.k nprj-ḥ(t)y

prosperity for you, Nepri-Heti,



spd n.k ḫnty jmntyw

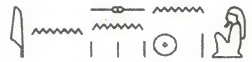
success for you Khontamenti (Foremost of the Netherworld)!

sw(t) js jmy sḫwt dw3t

It is he who is in the fields of the Netherworld,

zm3.sn jt.sn

when they unite with their barley.»



jn.sn n rˁw

They say to Re:

rd dy(w) m sḫwt nt dw3t

«The grain rations are growing in the fields of the Netherworld,

psḏ rˁw ḥr ḥˁwt wsjr

when Re shines upon the limbs of Osiris.

wbn.k ḫpr rnpyt

When you arise, green plants come into being,

nṯr ˁ3 qm3 swḫt

Great God, who has created the egg!»

3wt.sn m jt

Their oblation is barley,

ḥnqt.sn m ḏsrt

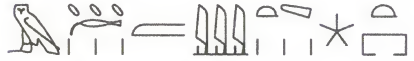
their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

jw wdnw n.sn tp t3

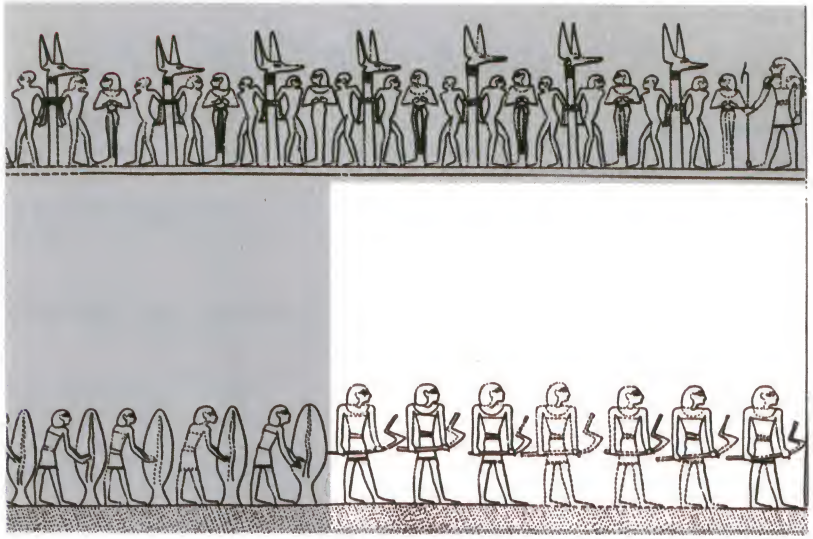
Whoever makes an offering to them on earth



m jt(y) m sḫwt dw3t

disposes of barley in the fields of the Netherworld.

47TH SCENE



Seven gods carrying sickles with both hands:

jryw ḫ3bw
Who belong to the sickles.

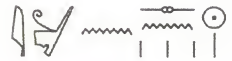
Some versions add an anonymous god leaning on a staff, as another form of the Sungod in the Netherworld.

The text reads:

wnn.sn ḥr ḫ3bw
They carry sickles,

(From the tomb of Pharaoh Ramses III)

3zḫ.sn jt m sḫwt.sn
so that they mow the barley in their fields.



jn n.sn rˁw
Re says to them:

šzp n.ṯn ḫ3bw.ṯn
«May you receive your sickles,

3zḫw.ṯn jt.ṯn
may you mow your barley

dỉ n.ṯn m ṯḫwt.ṯn
and put it into your barns!

sḫtp wsjr jw(.f) ḫnty qrrt šṯ3t jrw
Satisfy Osiris, since he is Foremost of the cavern with mysterious forms!

jḥy n.ṯn ḫ3byw
Hail to you, mowers!»

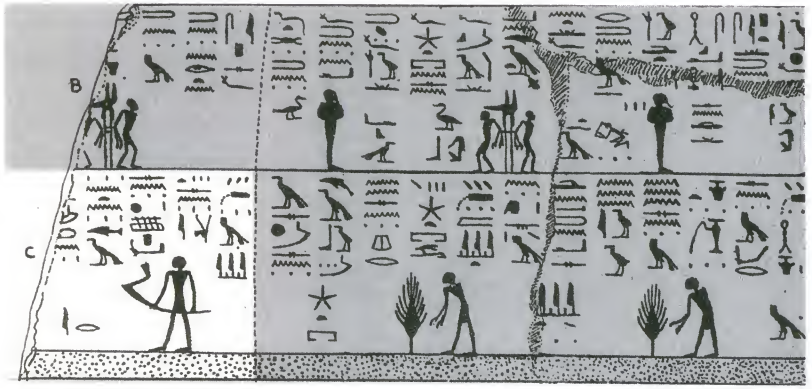
3wt.sn m t3
Their oblation is bread,

ḥnqt.sn m ḏsrt
their beer is Djeseret,

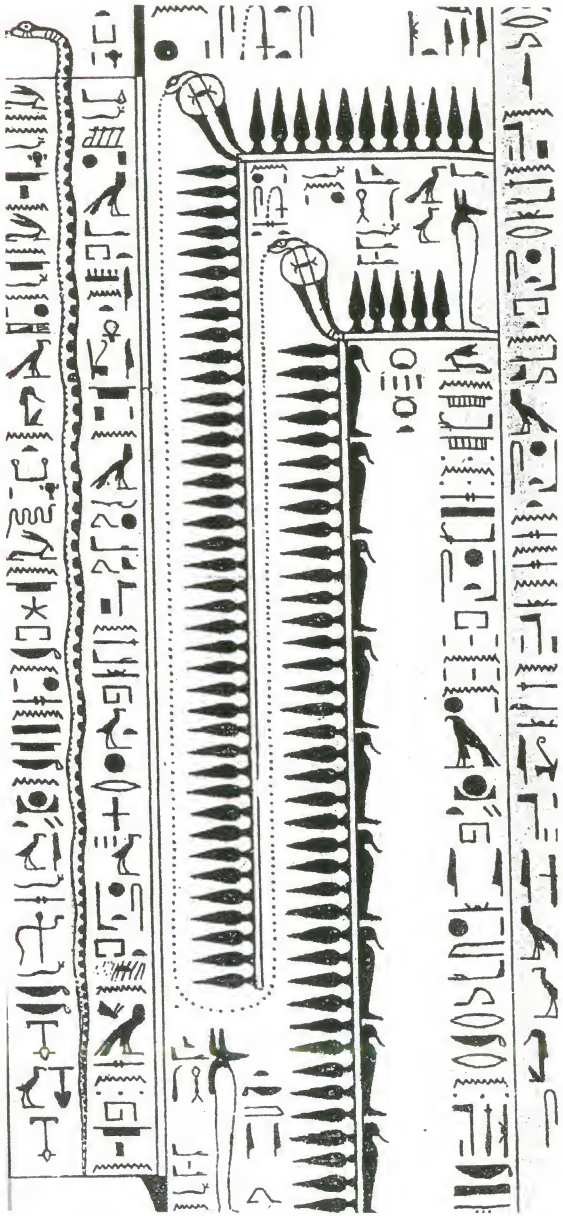
qbḥw.sn m mw
their refreshment is water.

jw wdnw n.sn tp t3
Whoever makes an offering to them on earth

m ḫryw ḫ3bw m sḫwt dw3t
will carry a sickle in the fields of the Netherworld.



SEVENTH GATE



Nine mummies:

psḏt 7nwt

The seventh Ennead

spr r sbḫt tn jn nṯr pn ꜥ3

Arriving at this gate by this great god,

ꜥq m sbḫt tn

entering into this gate,

snsn nṯr pn ꜥ3 jn nṯrw jmyw.s

praising this great god by the deities who are in it.

Name of the gate:

psḏyt

Shining one

Upper and lower Uraeus-serpents:

stt.s n rꜥw

She lights up for Re.

Upper guardian:

ḥqsw qꜥḥ.f ꜥwy.f(j) n rꜥw

The deficient one. He bends his arms for Re.

Lower guardian:

špy qḥ.f ḫwy.f(j) n rˁw

The blind one. He bends his arms for Re.

In front of the Ennead:

my rk r.n ḫnty ȝḫt

«Do come to us, Foremost of the Horizon,

nṯr ˁȝ wp štȝw

Great God who has opened the Mysterious!

wnw n.k sbḫwt ḏsryt

Open are for you the unapproachable gates,

znw n.k ˁȝw štȝw

unlocked are for you the mysterious doors!»

The serpent upon the doorway:

ˁḫn jrt

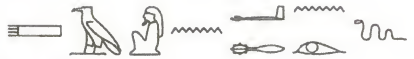
Whose eye is shut.

wnn.f ḥr ˁȝ pn

He is upon this door,

wn.f n rˁw

he opens for Re.



sjȝ n ˁḫn-jrt

Sia (speaks) to "Him whose eye is shut":.

wn sbȝ.k n rˁw

«Open your gate for Re,

zn ˁȝ.k n ȝḫty

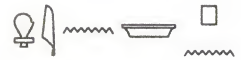
unlock your door for Akhty!

jw.f shḏ.f kkw zmȝw

He illuminates the Primeval Darkness,

dy.f šsp m ˁt-jmnt

he throws light into the Hidden Space!»

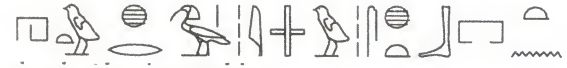


ḫtmjn ˁȝ pn

Then this door is shut,

m-ḫt ˁq nṯr pn ˁȝ

after this great god has entered.



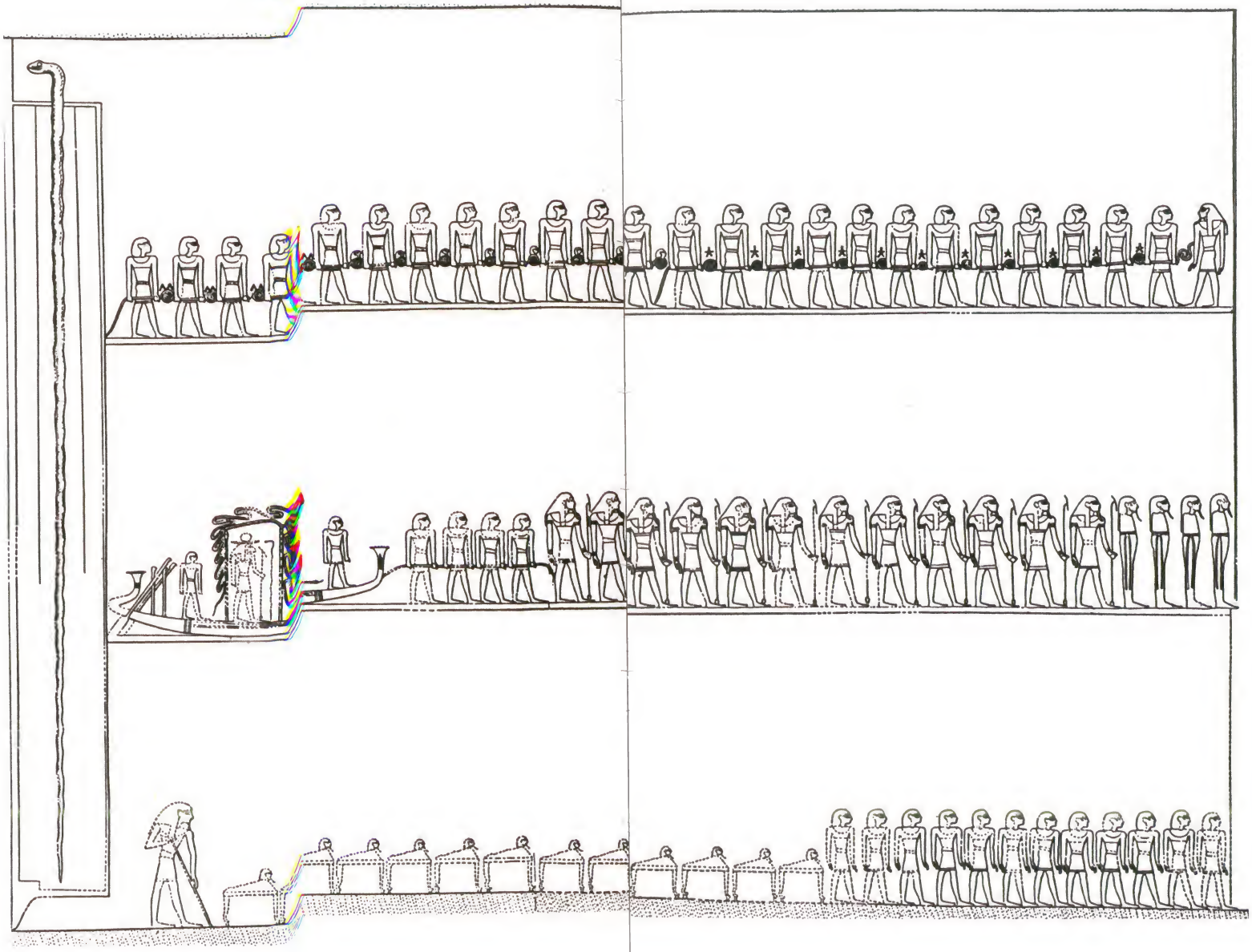
hwtḫr ȝḫw jmyw sbḫt.tn

Then the *Akh*-spirits who are in this gate wail

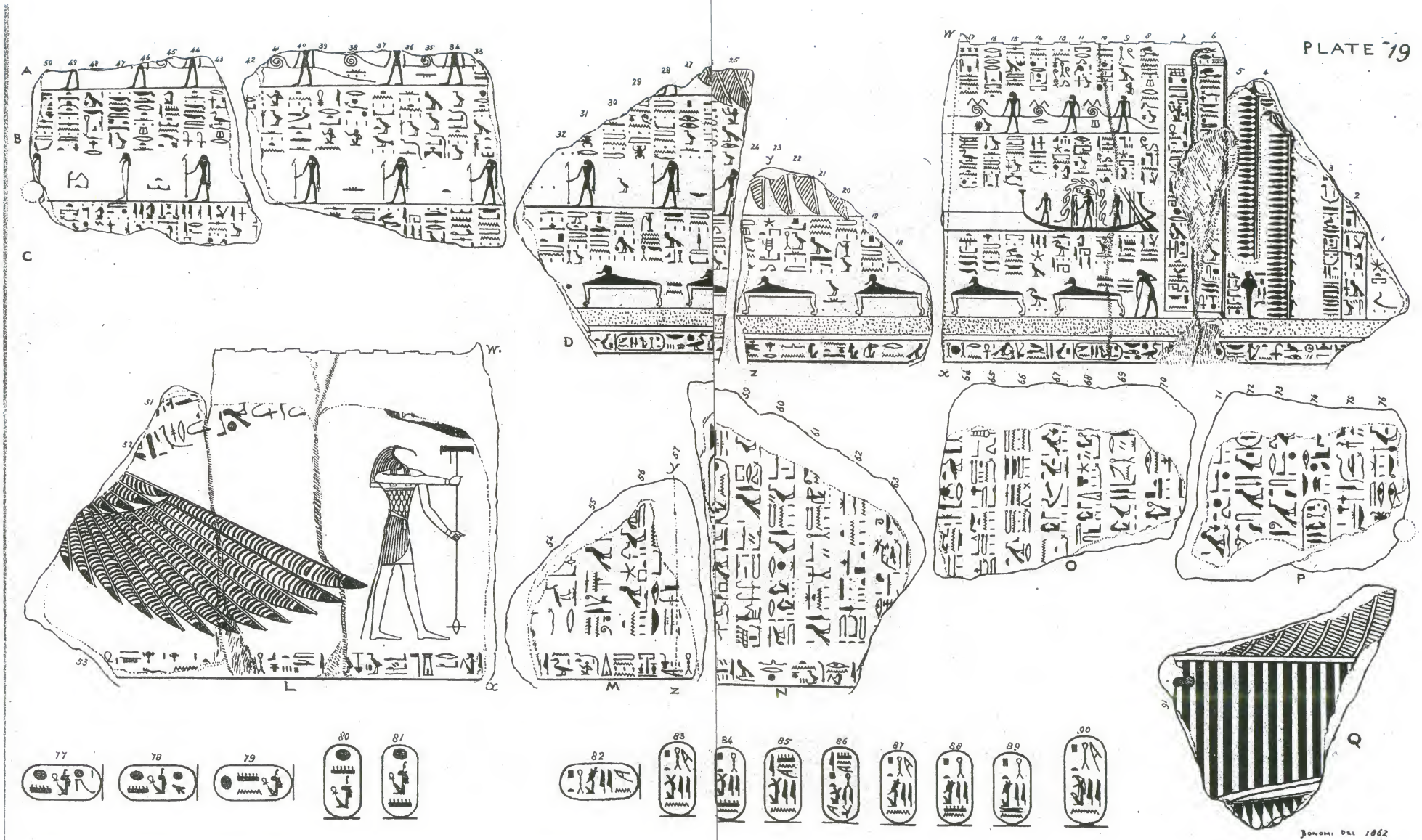
sḏm.sn hȝȝ ˁȝ pn

when they hear this door being slammed.

SCHEMA OF THE EIGHTH HOUR

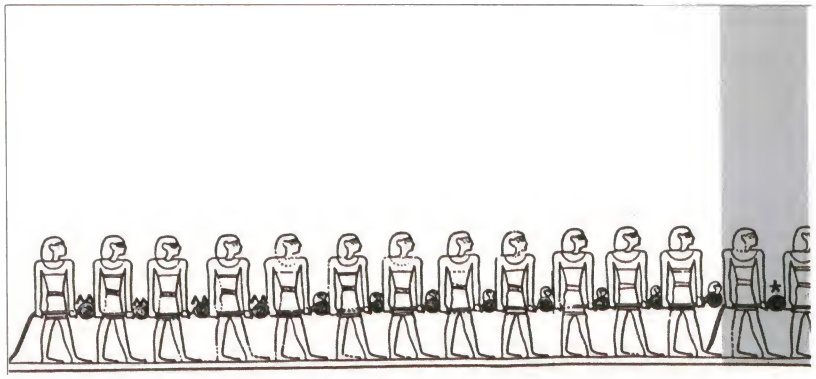


Parts from the Eighth Hour



(The lid of the alabaster sarcophagus of Seti I is only partially preserved.)

Upper Register, 48th Scene



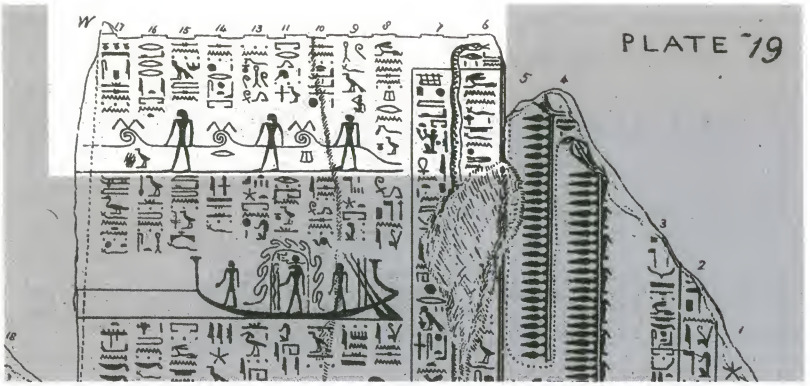
Twelve gods carrying a long rope from which emerge four human heads, four falcon heads, and four *dmḏ*, the sign for «unite»:

ḫryw nwḥ msy sšt3w
Those who carry the rope which gives birth to mysteries.

The text reads:

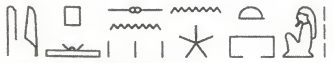
wnn.sn ḫr nwḥ f3y.sn
They carry the rope which they lift up.

ḫ^{cc} r^{c}w pry tpw jmyw nwḥ
When Re appears, the heads emerge which are in the rope.



st3.sn r^{c}w r sbḫt.sn
They tow Re to their gate

ḥmm.sn r ʿrryt nt nww
and (then) they turn back at the gateway of Nun.



sjpw.sn n dw3tyw
They are ascribed to those of the Netherworld.

pry wpwt ʿk3 nwḥ
When the top of the heads emerge, the rope becomes straight.

(Re says:)

ḥ3y sšt3w.j ḏs.j

«My own mysteries shine,

pry ḥrw m q3bw.sn

when the faces emerge from their coils.

ḥ3y msyw msyn.j

The shapes which I have formed shine,

prj tpw jmyw wsjr

when the heads emerge among whom Osiris is.

wnw st3w ʿq3 ʿnnw

Open, you who tow, when the serpent rope is straight!

st3w.tn n.j ḫryw nwḥ

May you tow for me, carrier of the rope,

ḥmw.tn r qrrt nww

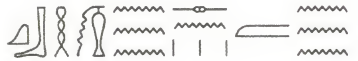
and may you turn back at the cavern of Nun!»

3wt.sn m t3

Their oblation is bread,

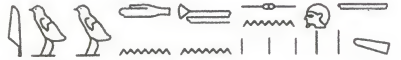
ḥnqt.sn m ḏsrt

their beer is Djeseret,



qbḥw.sn m mw

their refreshment is water.



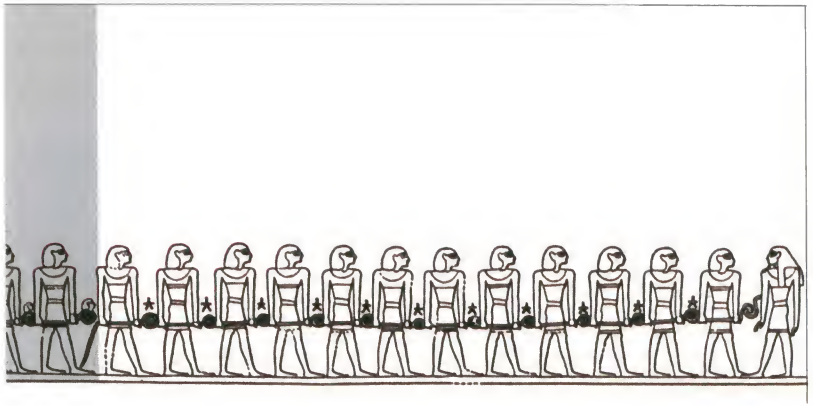
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

m tzw nwḥ m wj3

will tie the rope in the (solar) barque.

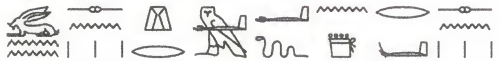
49TH SCENE



A god without attributes, called *jkky* Ikeki confronts twelve gods carrying another rope in the shape of a serpent; above each coil a star represents one of the hours:

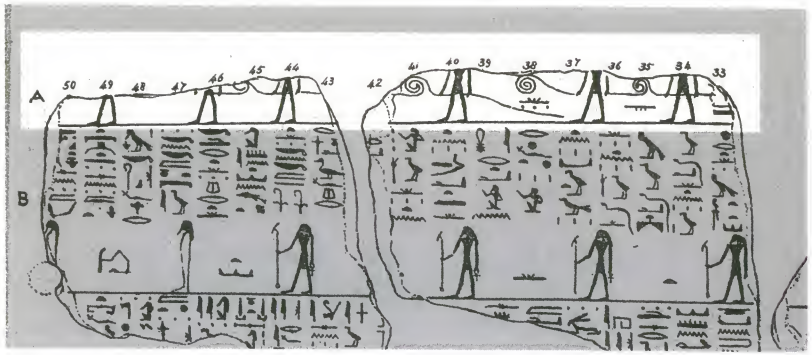
ḫryw ꜥmw msy wnwt
Those who carry the (rope) Devourer, which gives birth to the hours.

The text reads:



wnn.sn ḫr ꜥmw nḏr.sn
They carry the Devourer whom they grasp

(n) rꜥw ꜥp.f
(for) Re when he passes by.



sj3 n nn nj nṯrw
Sia (says) to these gods:

mdw r ꜥmw jmyw dw3t
«Speak to the Devourer, you who are in the Netherworld!

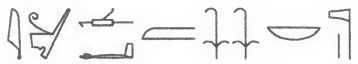
m.ṯn rꜥw jp.f wnwt.f
Look, Re counts his hours!»

jn.sn nn nj nṯrw
They say, these gods.

wn q3b.k pry sšt3w.k
«Open your coil, that your mysteries (can) emerge! »

nṯr ʿ3 ʿḥʿy r ʿprt.f m wnwt.f

The great god is waiting till he is provided with his hour



jn wʿ nb m nn (nj) nṯr(w)

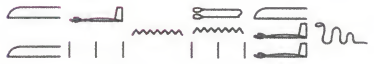
by every one of these gods.

pry ḫr wnwt m q3b ḥtpḫr(.s) nst

Then an hour emerges from a coil and takes (its) place.

jn n.sn rʿw

Re says to them:

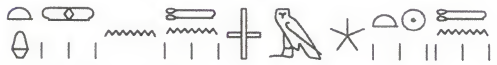


jm n.ṯn ʿmw

«Take for you the Devourer,

nḏr n.ṯn q3by

and grasp for you the coiled one!



t3 n.ṯn jmy wnwt.ṯn

Bread belongs to you, which is in your hours,

mw n.ṯn prrw m jgrt

water belongs to you which goes forth from the Igeret (Beyond).

sḫm.ṯn m z3w.ṯn

You have power over him whom you guard,

nty jkky m z3w.sw

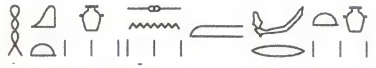
whom Ikeki is the guarding.

jkky z3wty zp 2

Ikeki is the guardian of him who is to be guarded.»

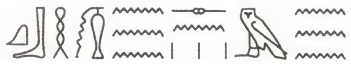
3wt.sn m t3

Their oblation is bread,



ḥnqt.sn m ḏsrt

their beer is Djeseret,



qbḥw.sn m mw

their refreshment is water.

jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

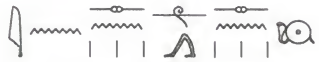
m 3ḫ (nj) wnwt.f

is an *Akh*-spirit of his hour.

Middle Register, 50th Scene

The solar barque with *ḥkꜣw* (Magic), *jwf-rˁw* (Flesh of Re), *mḥn* (Mehen) and *sjꜣ* (Sia, Percipience), towed by four *dwꜣtyw* (gods of the Netherworld).

sṯꜣw nṯr pn ˁꜣ jn nṯrw dwꜣtyw
This great god is towed by the gods of the Netherworld.



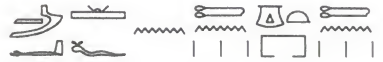
jn.sn sṯꜣ.sn rˁw
They say when they tow Re:

jryw hnw ḫntyw dwꜣt n rˁw jmy šṯꜣw.f
«Make jubilation, you in the Netherworld, for Re who is in his mystery

m.ṯn.sw wḏˁ.f mdw.ṯn
Look, he judges for you,

sḫtm.f n.ṯn ḫftyw.ṯn
he destroys for you your enemies!

m.ṯn.sw wḏ.f n.ṯn ḥtpw
Look, he assigns to you offerings!



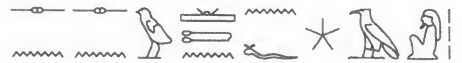
mꜣˁ.f n.ṯn nswt.ṯn
he assigns to you your thrones!

dy.ṯn n.f jꜣw m jrw.ṯn
May you give him praise in your forms,

ṯwt pn jry jrw.ṯn
for it is he who created your forms!

dy.ṯn n.f hnw m ḫprw.ṯn
May you give him jubilation in your manifestations,

ṯwt pn ḫpr ḫprw.ṯn
for it is he who made your figures come into being!



snsn.ṯn n.f dwꜣtyw
May you praise him, dwellers of the Netherworld!»

51ST SCENE

Twelve gods with *Ankh* and *Was* in their hands:

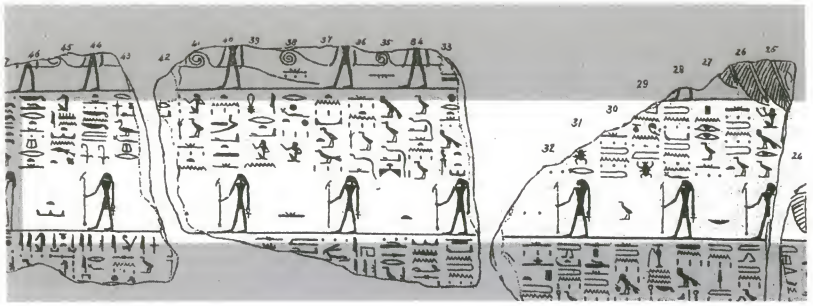
nbw ḫrt m jmnt
Masters of provision in the West.

ḏ3ḏ3t pw imyt dw3t
These are the magistrates who are in the Netherworld,

wḏꜥt mdw ḫr 3ḫty
who judge on behalf of Akhty.

jn n.sn rꜥw
Re says to them:

j ḏ3ḏ3t jmyt dw3t
«Oh you magistrates who are in the Netherworld,



Twelve gods with *Ankh* and *Was* in hands:

nbw ḫrt m jmntt
masters of provision in the West -

wḏꜥ.ṯn.wj m wḏꜥw.ṯn
May you judge (for) me by your verdicts,

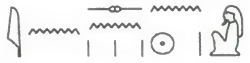
wḏ.ṯn ḏwt r ḫftyw.j
may you command evil against my enemies,

mj rdyt.j n.ṯn mꜣꜥt.j
as I have given you my Maat!

wḏw.ṯn r wḏꜥw.ṯn
You shall give orders in accordance with your judgement,

jrywn.j mj nṯrw

which I have done like (those of) the gods!»



jn.sn n rᶜw

They say to Re:

mɜᶜ-ḫrw.k rᶜw drw ḥftyw.k

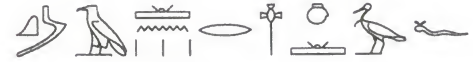
«You triumph, Re, and you enemies are driven away,

jw ḫrt.k m ḫrt.n

your affairs are our affairs!

ntk pn prywn.n jm.f

You are it from whom we have come forth,



qmɜw.n r nḏ bɜ.f

who created us to assist his *Ba*-soul.

ḫryt.k n.k m tɜ(ṯ)nn

Your share belongs to you in the depth of the Earth (Tatenen),

jmnt n ḫɜt.k ḏsrt

and the West belongs to your holy corpse.

ḫryt.k n.k m nwt

Your share belongs to you in heaven (Nut),

jw bɜ.k ḥqɜ.f ḫrt

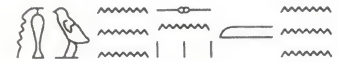
while your *Ba*-soul rules (in) the sky.»

ɜwt.sn m tɜ

Their oblation is bread,

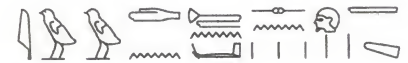
ḥnqt.sn m ḏsrt

their beer is Djeseret,



qbḥw.sn m mw

their refreshment is water.



jw wdnw n.sn tp tɜ

Whoever makes an offering to them on earth

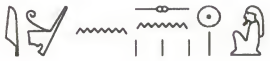
m šmsw nbw ḫrt

is a follower of the masters of provision.

52ND SCENE

Four upright mummies:

ꜥḥ3w ḫrw
Those with militant faces



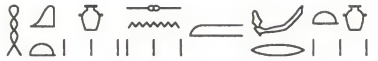
jn n.sn rꜥw
Re says to them:

kfyt n ꜥfnwt.ṯn ꜥḥ3w ḫrw
«Uncovering for your headclothes, you with militant faces,

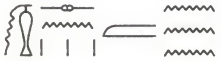
snfḫfḫ n wtw.ṯn
loosening for your mummy-wrappings!

ḥḏwt.j n.ṯn nṯrw
My light belongs to you, oh gods!»

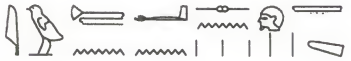
3wt.sn m t3
Their oblation is bread,



ḫnqt.sn m ḏsrt
their beer is Djeseret,



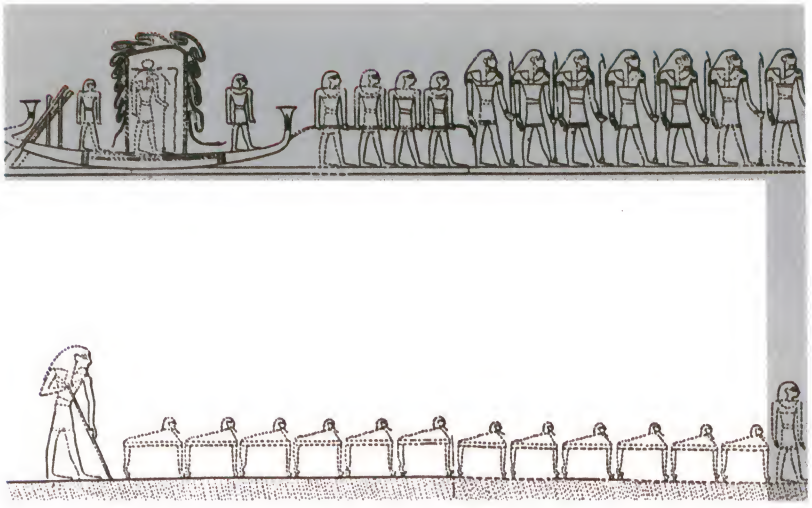
qbḥw.sn m mw
their refreshment is water.



jw wdnw n.sn tp t3
Whoever makes an offering to them upon earth

m m33w ḫḏwt m dw3t
will see the light in the Netherworld.

Lower Register, 53th Scene



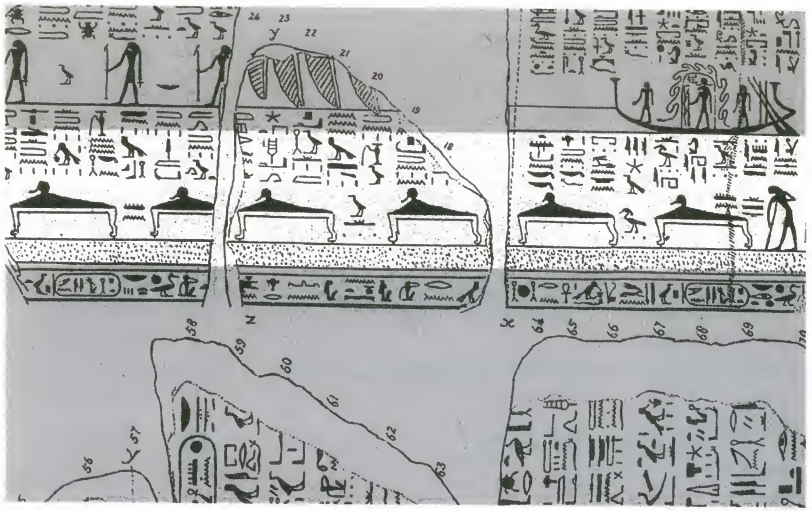
A single god, leaning on a staff, represents the Sungod:

jmnw šṯ3w
He with hidden mysteries.

Before him, twelve mummies in sphinx-like position, heads raised, on biers:

3ḫw [...] *mnḫw 3ḫw jqrw*
Excellent [and ...] *Akh*-spirits, skilful *Akh*-spirits.

jn n.sn jmnw šṯ3w
"He with hidden mysteries" says to them:



A single god, leaning on a staff, represents the Sungod:

jhy 3ḫw jhy dw3tyw
«Hail to you, *Akh*-spirits, hail you of the Netherworld!

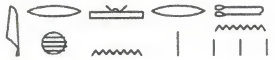
wn n ḥrw.ṯn
Opening for you faces,

kfyt n kkw.ṯn
uncovering for your darkness!

3ḫ n bȝw.ṯn
Blessed state for your *Ba*-souls,

mnḫt n šwwt.ṯn

excellence for your shadows!



jrḫ n r3.ṯn

Knowledge for your mouth (or: spell),

w3š n jbw.ṯn

strength for your hearts (or: wishes)!

ṯzjt n mk3wt.ṯn

Raising for your biers,

ṯ3w n fnḏw.ṯn

breath for your noses!

nḏm štj n mrḥt.ṯn

Sweet odour for your oil,

snfḫfḫ n wtw.ṯn

loosening for your mummy-wrappings!

šm.ṯn jwt.ṯn

May you go and come (back),

sḫm.ṯn m qbḥw

may you dispose of cool water.

ḥkn.ṯn b3w

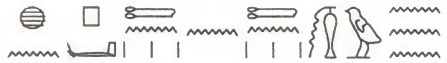
May you rejoice, oh *Ba*-souls,

spd.ṯn jty.ṯn ḫw

may you be effective that you take food,

ḥtp.ṯn m ḥtpw

that you are content with the offerings.



ḫnp.ṯn n.ṯn qbḥw

May you pour for you cool water

m šw qʿḫw m dw3t

from the sinuous waters in the Netherworld.

ʿḥʿ.ṯn ḫr wnwnyt

May you stand under the leafy roof

sṯzjt 3ḫ nj 3ḫty

which raises the *Akh*-spirit of Akhty.

sšp.ṯn m ḥbsw.ṯn

May you shine by your clothes,

ḥḏ.ṯn m jȝḫw rᶜw

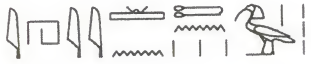
may you be bright by the splendour of Re.

wn n.ṯn jgrt rmn.s

The realm of the dead (Igeret) opens up for you,

ᶜq.ṯn ḏsrw wsjr

that you may enter the seclusion of Osiris.



jhy n.ṯn ȝḫw

Hail to you, *Akh*-spirits!»

wnn.sn ḥr mk(ȝ)wt.sn

They are on their biers,

sḏry ḥr ȝṯwt.sn

lying on their beds.

ȝwt.sn m tȝ

Their oblation is bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.

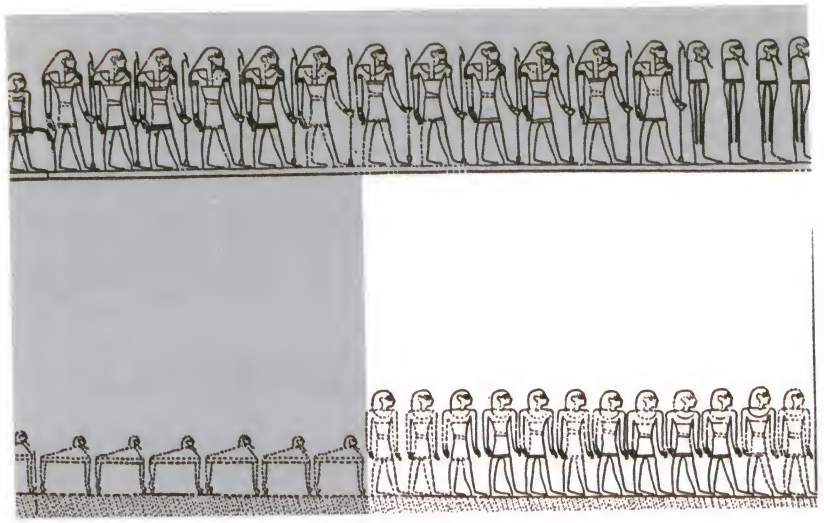
jw wdnw n.sn tp tȝ

Whoever makes an offering to them on earth

m ȝḫ jqr sḫm šwt(.f?)

is an excellent *Akh*-spirit who disposes of (his?) shadow.

54TH SCENE



Twelve gods without attributes:

ḏ3ḏ3t nt wḏ^{c}yw
The council of judges.

ntsn wḏ^{c}w r sbḫt tn sḏmw ḫrt jmyw
It is they who judge at this gate, who examine those who are in (it).

jn n.sn r^{c}w
Re says to them:

PICTURE

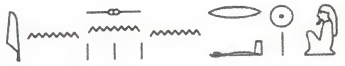
jhy jrf nṯrw
«Hail to you, oh gods,

ḏ3ḏ3t nt wḏ^{c}yw
council of judges,

wḏ^{c}w mtyw nḏw b3w
who judge the dead and protect the *Ba*-souls!

nṯry dy(w) r nst.f
The divine is placed on his throne,

mꜣᶜt.ṯn n.ṯn nṯrw
and your Maat belongs to you, oh gods!»



jn.sn n rᶜw
They say to Re:

jhy jrf ꜣḫty
«Hail to you, Akhty,

nṯr ᶜꜣ nb psḏt
Great God and Lord of the Ennead!

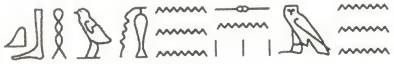
jw.n jry.n wḏᶜw mtyw
We judge the dead,

jw.n nḏ.n ꜣḫw ḫpr.sn
we protect the *Akh*-spirits when they transform,

dy.n ḥtp nṯr ḥr nst.f
we cause the god to rest upon his throne.»

ꜣwt.sn m tꜣ
Their oblation is bread,

ḥnqt.sn m ḏsrt
their beer is Djeseret,

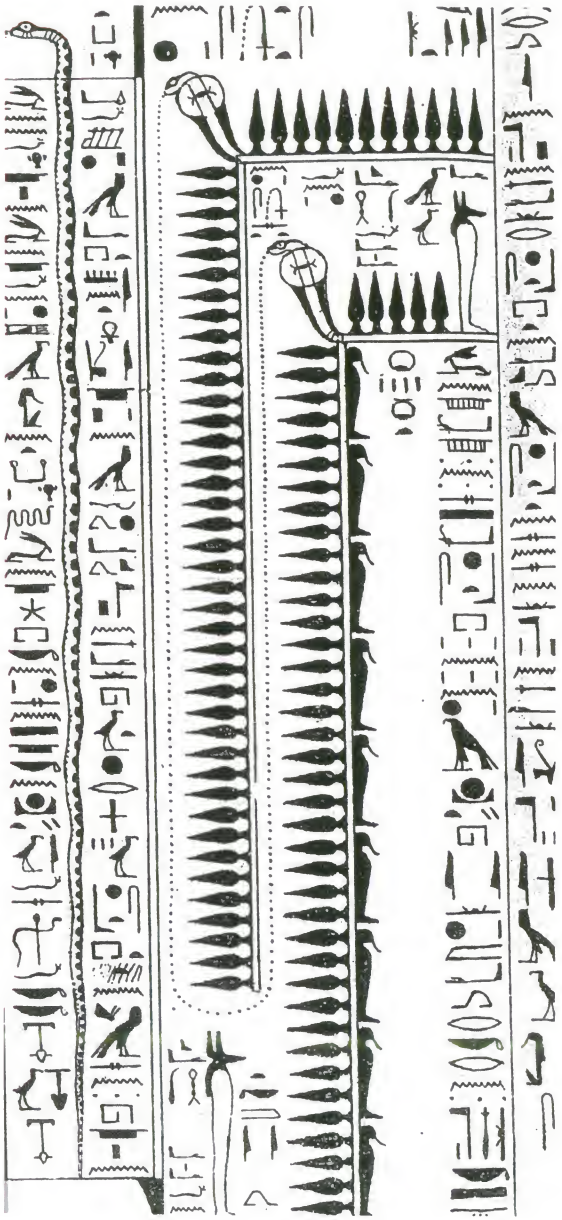


qbḥw.sn m mw
their refreshment is water.

jw wdnw n.sn tp tꜣ
Whoever makes an offering to them upon earth

m wḏᶜy m ḏꜣḏꜣt
is one who judges in the council.

Eighth Gate



spr jn nṯr pn ꜥ3 r sbḫt tn
Arrival of this great god at this gate,

ꜥq m sbḫt tn
entering into this gate,

snsn nṯr pn ꜥ3 jn nṯrw jmyw.s
praising this great god by the gods who are in it.

Name of the gate:

bḫḫy
Glowing one.

Upper and lower Uraeus-serpents:

stt.s n rꜥw
She lights up for Re.

Upper guardian:

bnn qꜥḥ.f ꜥwy.fj n rꜥw
The round one. He bends his arms for Re.

Lower guardian:

ḥptyw qʿḥ.f ʿwy.fj n rʿw

He who embraces. He bends his arms for Re..

Nine mummies:

psḏt 8nwt

The eighth Ennead

In front of the Ennead:

my rk r.n ḫnty ȝḫt

«Come to us, Foremost of the horizon,

nṯr ʿȝ wpj šṯȝw

great god who has opened the Mysterious!

wnw n.k sbḫwt ḏsryt

Open for you are the protected gates,

znw n.k ʿȝ(w) šṯȝw

unlocked for you are the mysterious doors!»

Serpent on the door

sty-ḥr

He with a flaming face.

wnn.f ḥr ʿȝ pn

He is upon this door,

wn.f n rʿw

he opens for Re.

sjȝ n sty-ḥr

Sia (says) to "Him with a flaming face":

wn sbȝ.k n rʿw

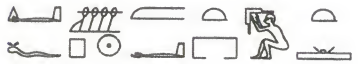
«Open your gate for Re,

zn ʿȝ.k n ȝḫty

unlock your door for Akhty!

jw.f sḥḏ.f kkw zmȝw

He illuminates the Primeval Darkness,

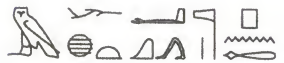


dy.f šsp m ʿt jmnt

he throws light into the Hidden Space!»

ḫtmjn ʿȝ pn

Then this door is shut,



m-ḫt ʿq nṯr pn ʿȝ

after this great god has entered.

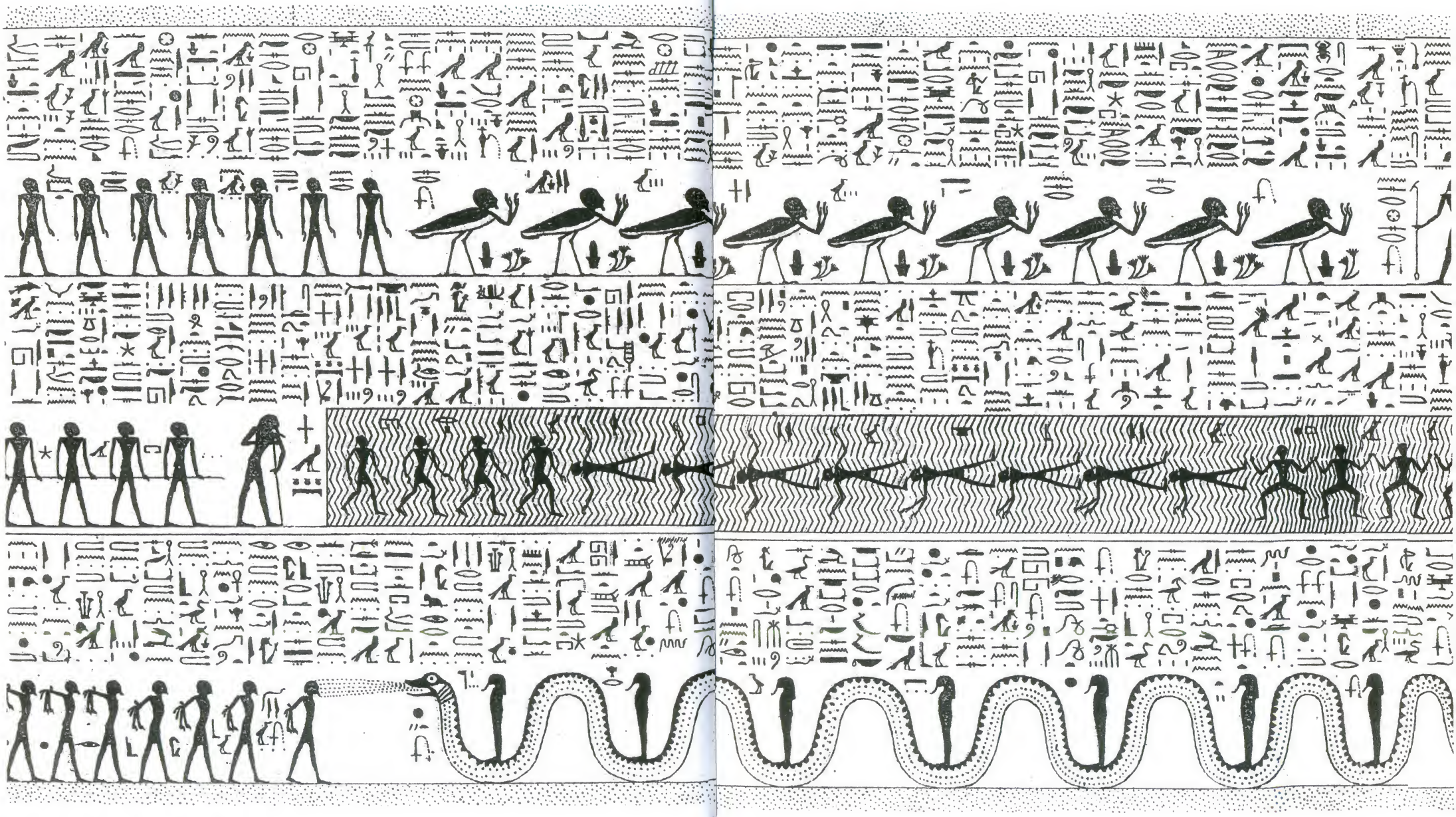
hwtḥr ȝḫw jmyw sbḫt tn

Then the *Akh*-spirits who are in this gate wail

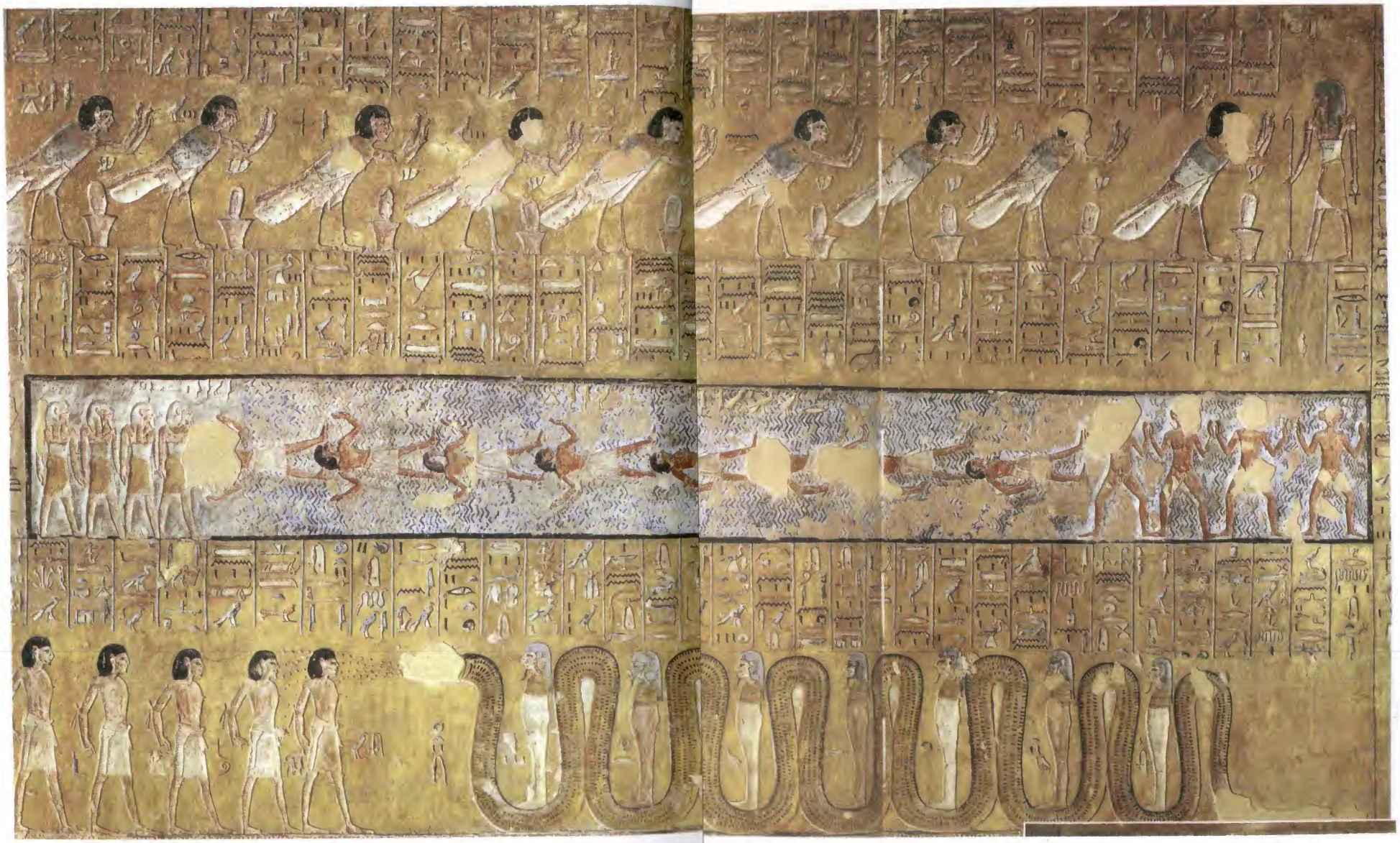
sḏm.sn hȝȝ ʿȝ pn

when they hear this door being slammed.

NINTH HOUR

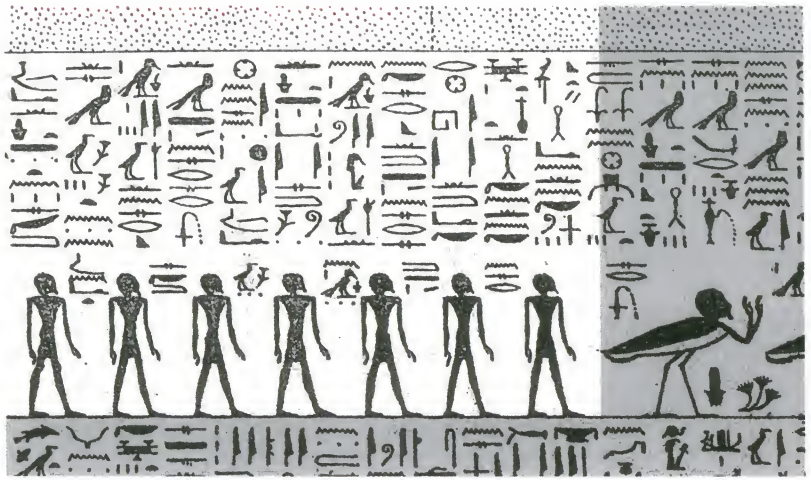


PART OF THE NINTH HOUR



(From the tomb of Queen Tawseret)

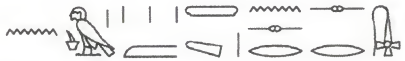
Upper Register, 55th Scene



Twelve gods without attributes:

ḏ3ḏ3t ddwt t3 m3ᶜwt smw

Council which provides bread and bestowes vegetables



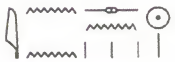
n b3w m jw nsrsr

for the *Ba*-souls in the Island of Fire.

ntsn m3ᶜw b3w ḥr smw m jw nsrsr

It is they who conduct the *Ba*-souls to vegetables in the Island of Fire.

(From the tomb of phacaoh Ramses VI)



jn n.sn rᶜw

Re says to them:

j ḏ3ḏ3t nt nṯrw šnyt jw nsrsr

«Oh council of gods which surrounds the Island of Fire,

ddy(t) b3w ḥr smw.sn

which puts the *Ba*-souls to their vegetables,

sḫm.sn r.sn m t3.sn

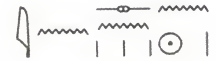
so that they dispose of their bread!

m3ᶜ t3.ṯn sšm smw.ṯn n b3yw

Offer your bread, bring your vegetables for the Ba-souls,

wḏn.j srq m jw nsrsr

which I have commanded to breathe in the Island of Fire!»



jn.sn n rᶜw

They say to Re:

jw m3ᶜw t3 dyw smw

«Offered is the bread, given are the vegetables

n b3yw wḏwn.k srq m jw nsrsr

to the *Ba*-souls which you have commanded to breathe in the Isle of Fire.

jhy mk w3t nfrtj

Hail (to you)! Look, the path is perfect!

ḥkn n.k ḫnty-jmnt(yw)

Khontamenti praises you,

ḥᶜᶜ n.k jmyw t3ṯnn

and those in Tatenen jubilate for you!»

3wt.sn m t3

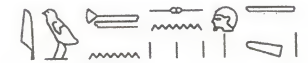
Their oblation is bread,

ḥnqt.sn m ḏsrt

their beer is Djeseret,

qbḥw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth

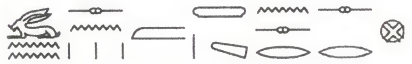
m wḏy m ḏ3ḏ3t

is one who commands in the council.

56TH SCENE

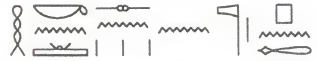
Nine human-headed *Ba*-souls, adoring with human hands the Sungod (who has no name), leaning on a staff at the end of the register:

bȝyw jmyw jw nsrsr
Ba-souls which are in the Island of Fire.



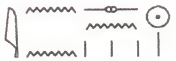
wnn.sn m jw nsrsr
They are in the Isle of Fire,

šzp.sn tȝ.sn sḫm.sn m jw pn
they receive their bread, they dispose of this island,

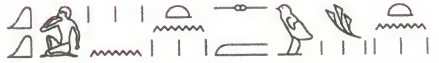


ḥkn.sn n nṯr pn ᶜȝ
they praise this great god.

(From the tomb of Queen Tawseret)



jn n.sn rᶜw
Re says to them:



wnmw n.ṯn smw.ṯn
«Eat for you your vegetables,

ḥtpw n.ṯn ḥr šnsw.ṯn
satisfy yourselves with your cakes,

mḥ n ḫt.ṯn
so that your belly is filled,

wȝš n jbw.ṯn
and your hearts become strong!

smw.ṯn n jw (n)srsr

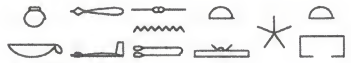
Your vegetables belong to the Island of Fire,

jwtj (j)ꜥr n jw.f

which island nobody can approach.

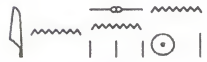
ḥkn.ṯn n.j wȝš.ṯn n.j

May you praise me and may you venerate me,



jnk ꜥȝ snṯ dwȝt

(for) I am the great one who has established the Netherworld.»

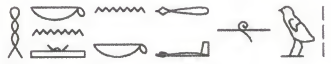


jn.sn n rꜥw

They say to Re:

jhy n.k ꜥȝ sḫmw

«Hail to you, Great of power!



ḥknw n.k ꜥȝ sṯȝw

Praise to you with great orbit!

jw n.k dwȝt n mrrw.k

To you belongs the Netherworld, according to your will,

jmntn.k r ntyw m qr(r)wt.sn

which you have hidden for those who are in their caverns.

jw n.k ḫrt n mrrw.k

To you belongs the sky, according to your will,

sšṯȝn.k r ntyw ḫr.s

which you made secret for those who are at it.

tȝ n ḫȝt.k pt n bȝ.k

The earth belongs to your body, heaven to your *Ba*-soul,

ḥtp.k rꜥw m sḫprtn.k

so that you are content, Re, with what you have brought into being»

ȝwt.sn m tȝ

Their oblation is bread,

smw.sn m rnpyt

their vegetables are fresh plants,

qbḥw.sn m mw

their refreshment is water.

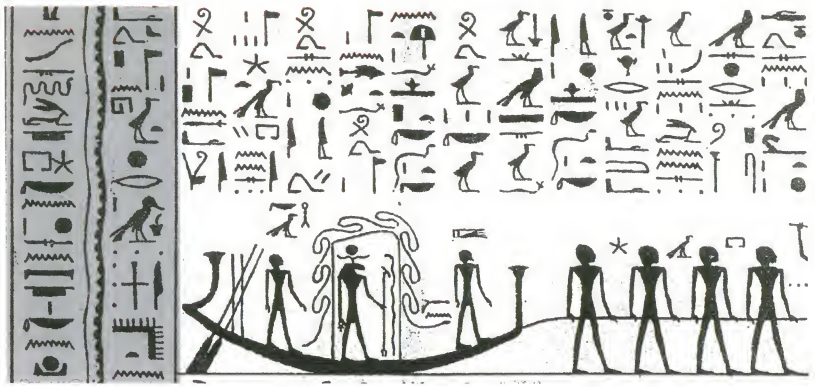
jw wdnw (n).sn tp tȝ

Whoever makes an offering to them upon earth,

m bȝy nj jw pn nsrsr

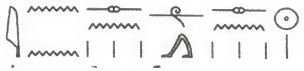
is a *Ba*-soul of this Isle of Fire.

Middle Register, 57th Scene



The solar barque with *ḥkꜣw* (Magic), *jwf-rˁw* (Flesh of Re), *mḥn* (Mehen) and *sjꜣ* (Sia, Percipience), towed by four *dwꜣtyw* (gods of the Netherworld).

stꜣw nṯr pn ˁꜣ jn nṯrw dwꜣtyw
This great god is towed by the gods of the Netherworld.



jn.sn stꜣ.sn rˁw
They say when they tow Re:

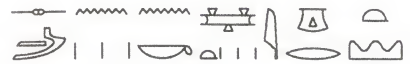
ḥnw m pt n bꜣ nj rˁw
«Jubilation in heaven for the *Ba*-soul of Re,

zꜣ-tꜣ m tꜣ n ḫꜣt.f
praise in the earth for his corpse!

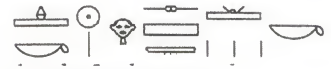
wḥm ḏr pt ḫr bꜣ.f
Again in heaven for his *Ba*-soul,

wḥm ḏr tꜣ ḫr ḫꜣt.f
again in the earth to his corpse!

jḥy wpj.n n.k štꜣt
Hail, we open for you the Shetit,



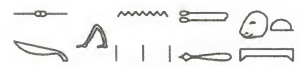
smꜣˁ.n n.k wꜣwt jgrt
we prepare for you the ways of the Igeret!



ḥtp.k rˁw ḫr sšṯꜣw.k
May you rest, Re, upon your mystery,

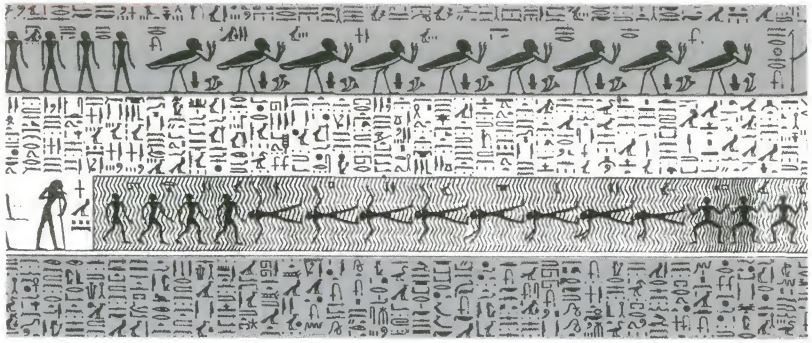
dwꜣ.ṯw štꜣyw m jrw.k
that the mysterious (dead) may adore you in your form.

jḥy stꜣ.n.ṯw rˁw
Hail, we tow you, Re,



sšm.n.ṯw ˁꜣ ḫnty pt
we conduct you, Great one, Foremost of Heaven!»

58TH SCENE



A god leaning on a staff: *jmy-nww* "Who is in the Nun". Before him, a huge rectangle filled with water, with four groups of four swimming bodies:

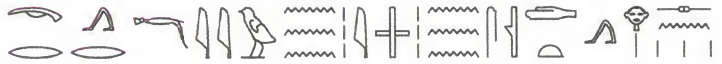
hrpyw
Those who are immersed

jgyw
Those who have capsized

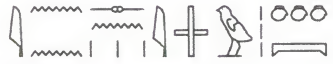
nbyw
Those who swim

pgꜣw
Those who are spread out.

The text reads:



spr r mḥyw jmyw mw sqdwt ḥr.sn
Arriving at those who float, who are in the water, passing by them.



jn n.sn jmyw nww
"Who is in the Nun" says to them:

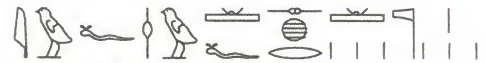
(From the tomb of Queen Tawseret)

j mḥyw jmyw mw
«Oh you who float, who are in the water,

nbyw jmyw nwy
those who swim, who are in the flood,

mꜣw rᶜw ntj ᶜp.f
look (on) Re who passes by

m wjꜣ.f ᶜꜣ šṯꜣw
in his barque, with great mysteries!



jw.f wḏ.f sḫrw nṯrw
He cares for the gods

jw.f jrj.f mḫrw ȝḫw

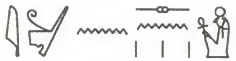
and he provides for the *Akh*-spirits.

jhy ꜥḥꜥw nnyw

Hail, stand up, you weary ones -

m.ṯn rꜥw wḏ.f sḫrw.ṯn

look, Re, he cares for you!»



jn n.sn rꜥw

Re says to them:

prjt n tpw.ṯn hrpyw

«Emerging for your heads, you who are immersed!

ḫnjt n ꜥwj.ṯn jgyw

Rowing for your arms, you who are/have capsized!

pḥr n ḫpwt.ṯn nbyw

Speed for your movement, you who swim!

ṯȝw n fnḏw.ṯn pg(ȝ)yw

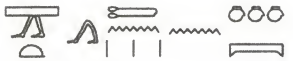
Breath for your noses, you who are spread out!

sḫm n.ṯn m mw.ṯn

May you have power over your water,

ḥtp.ṯn m qbḥw.ṯn

may you be content with your refreshment!



šmt.ṯn n nww

Your going belongs to the Nun,

nmtt.ṯn n nwy

your steps belong to the flood.

bȝw.ṯn tpyw tȝ ḥtp.sn

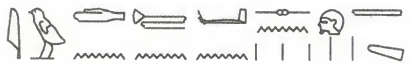
Your *Ba*-souls which are upon earth, they are satisfied

m srqw.sn jwty js swt ḥtmw.sn

with what they breathe, without their being destroyed.»

ȝwt.sn m ḥtpw n(w) tȝ

Their oblation are the offerings of the earth.



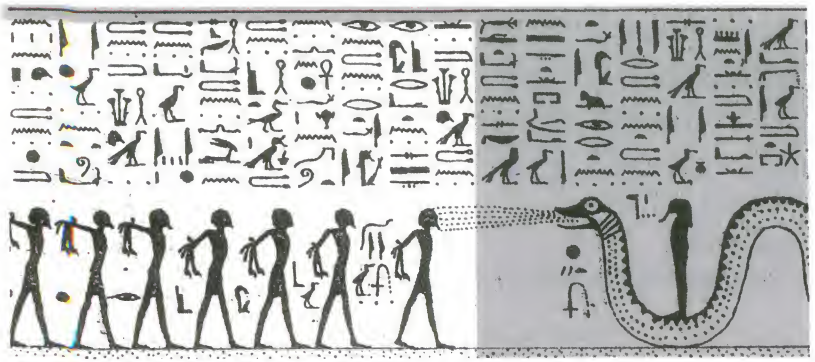
jw wdnw n.sn tp tȝ

Whoever makes an offering to them upon earth,

m sḫmw m ḥtpw.f tp tȝ

will dispose of his offering upon earth.

Lower Register, 59th Scene



The falcon-headed god Horus, leaning on a staff. Before him, three groups of four enemies each, bound in different fashion:

ḫftyw wsjr wbdyw
Enemies of Osiris, to be burned.

jrjtn ḥrw n jt.f wsjr
What Horus has done for his father Osiris.

nn nj ḫftyw m sḫr pn
These enemies are like this:

ḥrw wḏ.f ḏwt.sn r.sn
Horus assigns their evil against them.

(From the tomb of Queen Ramses VI)

jn n.sn ḥrw
Horus says to them:

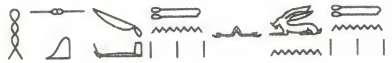
snḫw n ʿwj.ṯn
«Fetters are at your arms,

ḫftyw (nw) jt.j
enemies of my father!

ʿwj.ṯn n tpw.ṯn ḫmyw
Your arms are at your heads, subversive ones!

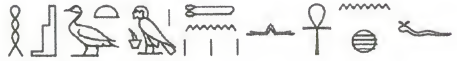
ntt.tn m ḥ3w.tn ḏwyw

Your are fettered from behind, evildoers,



ḥsq.tn n wn.tn

that you are beheaded and cease to exist!

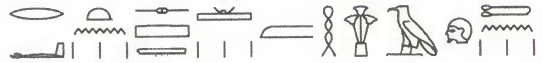


ḥtm b3.tn n ʿnḫ.f

Your *Ba*-soul is destroyed and does not live,

ḥr nw jrywn.tn r jt.j wsjr

because of what you have done against my father Osiris.



rdj.tn sšt3w m ḥ3.tn

You have cast the mystery behind you

šdj.tn sšmw nj št3t

and you have removed the image of the Shetit!

m3ʿ-ḫrw jt.j wsjr r.tn m3ʿ-ḫrw.j r.tn

My father Osiris is justified against you, and I am justified against you.

nttn sḥ3yw jmnt

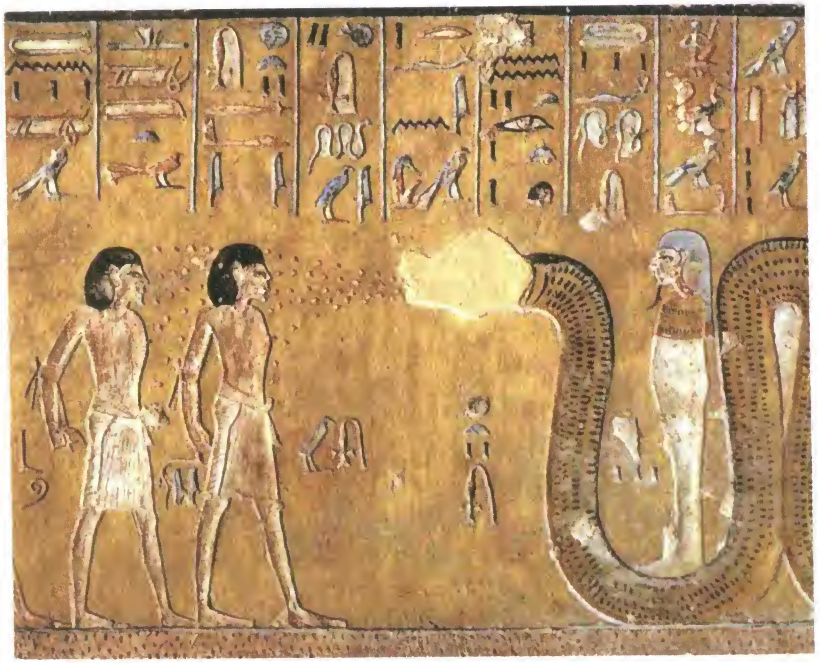
You have uncovered what should be hidden,

m ḥtp ʿ3ʿ.wj m dw3t

when he who has engendered me rested in the Netherworld.

jhy tm.tn tmyw

Hail, you do not exist, you who are not!»



(From the tomb of Queen Tawseret)

60TH SCENE

A giant, multi-coiled serpent, spitting fire from its mouth against the enemies of the 59th scene:

ḫty
The fiery one

Seven mummies standing in the coils of the serpent:

nṯrw ḥryw ḫty
Gods who are upon the fiery one

The text reads:

jn ḥrw (n) ḫty
Horus says to "The fiery one":

(From the tomb of Queen Tawseret)

j ḫty ꜥ3 w3w3t
«Oh fiery one, with great flame,

pn ntj jrt.j tp r3.f
you, upon whose mouth my eye is,

msw.j z3w q3bw.f
whose coils my children are guarding -

wn r3.k zn ꜥrtj.kj
Open your mouth and unlock your jaws,

nsr.k m ḫftyw jt.j

that you put flames into the enemies of my father!

wbd.k ḫ3wt.sn snws(.k) b3w.sn

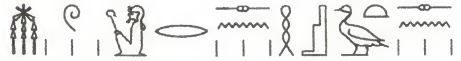
May you burn their corpses and cook their *Ba*-souls

m ḥḥ pwy nj tp-r3.k

by that fiery blaze which is in your mouth,

m w3w3t jmjt ḫt.k

by the flame which is in your body!



msw.j r.sn ḥtmw.sn

My children are against them, so that they are destroyed.

3ḫw pryw jm.j r.sn n wnn.sn

The *Akh*-spirits who came forth from me are against them so that they do not exist.

prj ḫt jmyt ḥf3w pn

Then the flame goes forth which is in this serpent,

wbdḫr nn nj ḫftyw m-ḫt ḏwj ḥrw r.f

then these enemies are burned, after Horus has called to him.»

jw rḫw ḥk3 ḥf3w pn

Whoever knows the enchanting of this serpent

m jwty (j)ʿr.f n sḏt.f

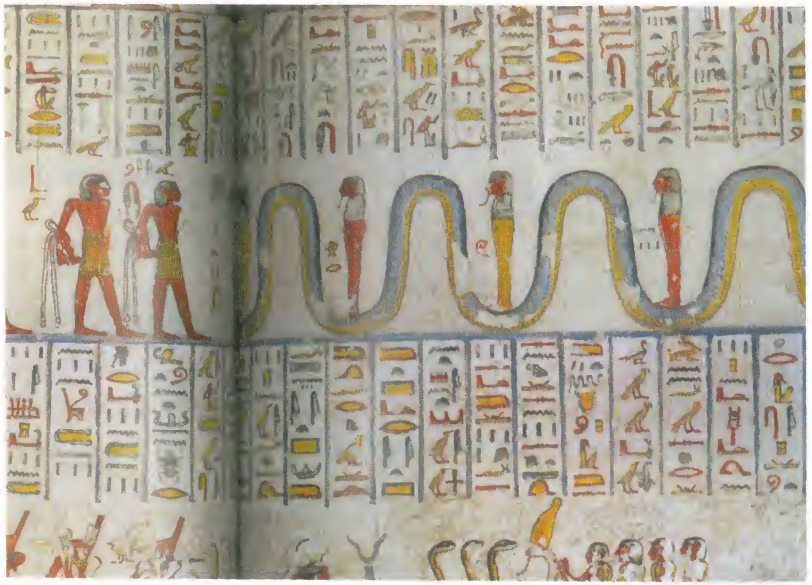
will not come near to its flame.

jw wdnw n ḥryw ḥf3w pn

Whoever makes an offering to those upon this serpent,

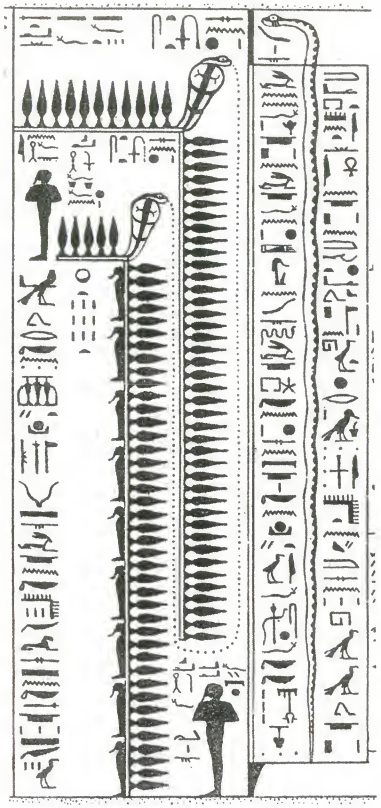
m jwty b3.f m s(ḏ)t

his *Ba*-soul will not be in the fire.



(From the tomb of Pharaoh Ramses VI)

Ninth Gate



spr jn nṯr pn ꜥ3 r sbḫt tn
Arrival of this great god at this gate,

ꜥq m sbḫt tn jn nṯr pn ꜥ3
entering of this great god into this gate,

snsn nṯr pn ꜥ3 jn nṯrw jmyw.s
praising this great god by the gods who are in it.

Name of the gate:

ꜥ3t šfšft
With great authority.

Upper and lower Uraeus-serpents:

stt.s n rꜥw
She lights up for Re.

Upper guardian:

jnḥw tȝ qꜥḥ.f ꜥwy.fj n rꜥw
Who encloses the Earth. He bends his arms for Re.

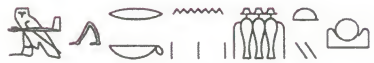
Lower guardian::

rmnw tȝ qꜥḥ.f ꜥwy.fj n rꜥw
Who carries the Earth. He bends his arms for Re.

Nine mummies:

psḏt 9 *nwt*
The ninth Ennead

In front of the Ennead:



my rk (r.)n ḫnty ȝḫt
«Come to us, Foremost of the horizon,

nṯr ꜥ3 wpj št3w

great god who has opened up the Mysterious!

wnw n.k sbḫwt ḏsryt

Open for you are the unapproachable gates,

znw n.k ꜥ3w št3w

unlocked for you are the mysterious doors!»

The serpent upon the doorway:

wp(t)-t3

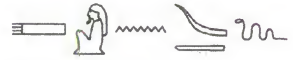
Horn of the Earth

wnn.f ḥr ꜥ3 pn

He is upon this door,

wn.f n rꜥw

he opens for Re.



sj3 n wp(t)-t3

Sia (says) to Horn of the Earth:

wn sb3.k n rꜥw

«Open your gate for Re,

zn ꜥ3.k n 3ḫty

unlock your door for Akhty!

jw.f sḥḏ.f kkw zm3w

He illuminates the primeval darkness,

dy.f sšp m ꜥt-jmnt

he throws light into the Hidden Space!»

ḫtmjn ꜥ3 pn

Then this door is shut,

m-ḫt ꜥq nṯr pn

after this god has entered.

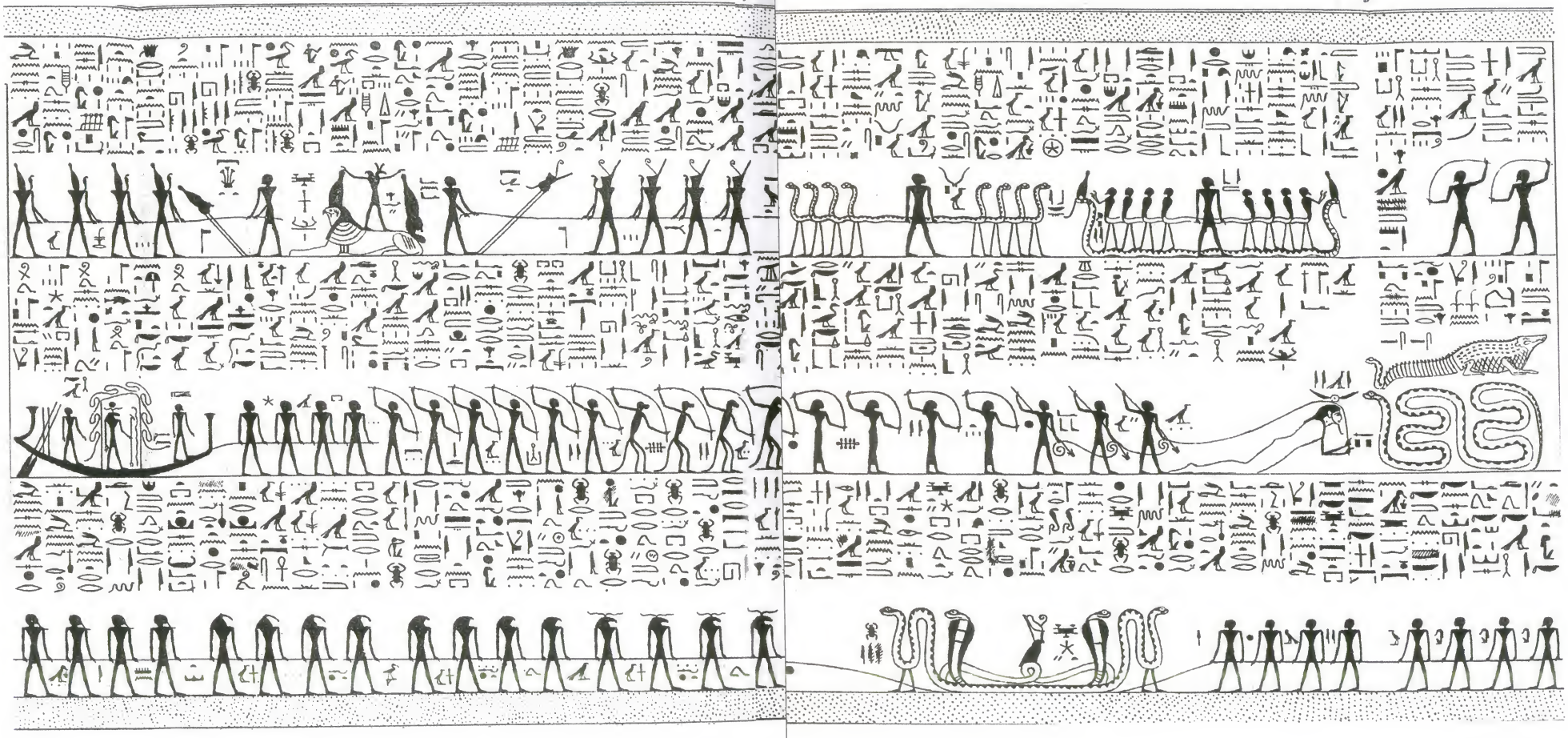
hwtḫr 3ḫw jmyw sbḫt.tn

Then the *Akh*-spirits who are in this gate wail

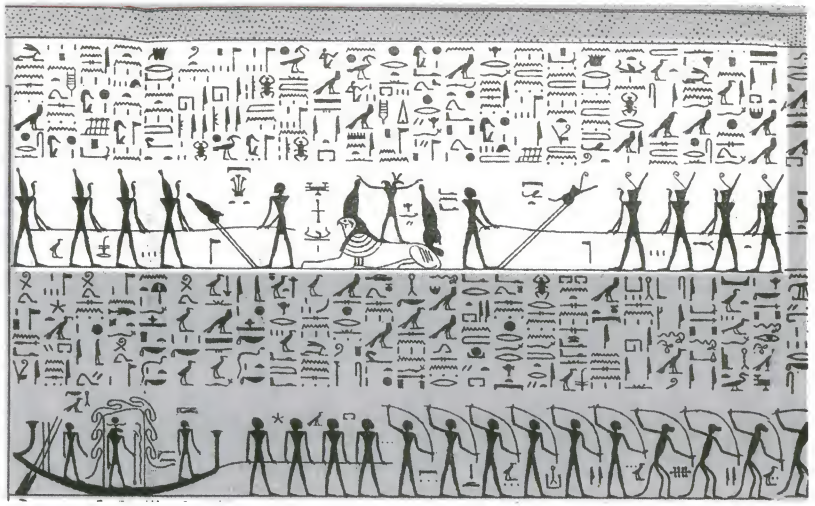
sḏm.sn h33 ꜥ3 pn

when they hear this door being slammed.

Tenth Hour



Upper Register, 61st Scene



In the centre of the scene, a double-headed sphinx is shown; both his heads (a falcon and a human) wear the White Crown. His name is *ḥrw jmy wjȝ* (Horus who is in the boat). Beside the human head we read *ꜥn(ꜥ)* (The reverse). On the back of this complex creature stands *ḥr(wj).fj* (His double faces), the heads of Horus and Seth on one neck. In front of the sphinx, four *nṯrw rsyw* (southern gods) , with the White Crown and an Uraeus as heads grasp a rope, together with the normal-headed *ḥrj-ḥȝtt* (He over the front-rope). Behind, *ḥry-pḥtt* (He over the hind-rope) and four *nṯrw mḥtyw* (northern gods), with the Red Crown and Uraeus as heads, grasp another rope.

The text reads:

wnn.sn m sḫr pn
They are like this:

ꜥḥꜥ.sn n rꜥw
They stand up for Re.

(From the tomb of Pharaoh Ramses VI)

(At the southern gods:)

jn n.sn rꜥw
Re says to them:

šzp(w) n.ṯn tpw.ṯn nṯrw
«Receive your heads, oh gods,

nḏrw n.ṯn m ḥȝtt.ṯn
and grasp your front rope!

jhy ḫprw nṯrw
Hail, forms of the gods,

jḥy 3ḫw nṯrw
and hail, *Akh*-spirits of the gods!

ḫprn.ṯn nṯrw 3ḫn.ṯn nṯrw
You have come into being, O gods, you have become an *Akh*, O gods

n ḫprw.j m št3yt
by my appearance in the Shetit,

n 3ḫw.j m jmnt ḫrt
by my magic power in (the place) "With Hidden Character"!»

(From the tomb of Pharaoh Ramses VI)

(At the sphinx:)

ʿḥʿ nṯr pn n rʿw
This god rises for Re.

ʿqḫr ḥrwj.fj m nṯr pn
Then "His Double Faces" enters (back) into this god,

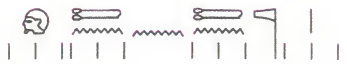
m-ḫt ʿpp rʿw ḥr.f
after Re has passed by him.

(From the tomb of Pharaoh Ramses VI)

(At the northern gods:)

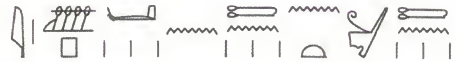
jn n.sn rᶜw

Re says to them:



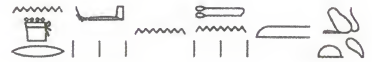
tpw.ṯn n.ṯn nṯrw

«Your heads belong to you, oh gods!



j šzpw n.ṯn nt.ṯn

Oh receive your Red Crown(s)



nḏrw n.ṯn m pḥt

and grasp for you the back rope

nt wjȝ nj ḫprw jm.j

of the boat of Him who has emanated from me -

ṯwt js ḥrw sṯnw ḥr

you really are Horus with crowned head!»

(From the tomb of Queen Tawseret)

62ND SCENE

(From the tomb of Pharaoh Ramses VI)

A six-headed serpent on twelve human legs, called *šmty* (Who walks). She is held in her midst by a god without attributes, *wpw* (The divider).

wnn.f m sḫr pn
He is like this:

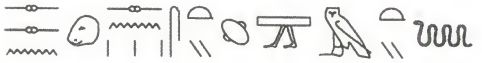
jw.f ḫnz.f št3yt
He traverses the Shetit.

ḥmm.f r q3(w)-dm(w)t
and turns back at the (gate) "With high knives",

(From the tomb of Queen Tawseret)

(*r*) *ꜥryt nt jmnt*
at the gateway of the West.

jw jmyw.s ꜥmw tpw.sn
Those who are in it, their heads are swallowed up,



ssn.sn stj šmty
when they smell the stench of Him who walks.

wpw m z3w.sw
The divider is the one who guards him.

62ND SCENE

(From the tomb of Pharaoh Ramses VI)

A six-headed serpent on twelve human legs, called *šmty* (Who walks). She is held in her midst by a god without attributes, *wpw* (The divider).

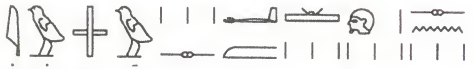
wnn.f m sḫr pn
He is like this:

jw.f ḫnz.f štȝyt
He traverses the Shetit.

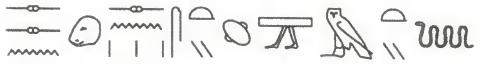
ḥmm.f r qȝ(w)-dm(w)t
and turns back at the (gate) "With high knives",

(From the tomb of Queen Tawseret)

(r) ꜥryt nt jmnt
at the gateway of the West.



jw jmyw.s ꜥmw tpw.sn
Those who are in it, their heads are swallowed up,



ssn.sn stj šmty
when they smell the stench of Him who walks.

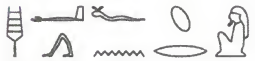
wpw m zȝw.sw
The divider is the one who guards him.

63RD SCENE

(From the tomb of Queen Tawseret)

A double serpent: The outer one with two heads, each with the White Crown; the inner one with eight human heads, a pair of human arms raised in praise at each end, and walking on 16 human legs. She is called *tpy* (With (human) heads) and held in the middle by a god without attributes: *jbṯ* (The catcher). The outer serpent is the *bj3(y)-t3* (Marvel of the Earth).

wnn.f m sḫr pn
He is like this:



ʿḥʿ.f n wsjr
He rises for Osiris,

(From the tomb of Pharaoh Ramses VI)

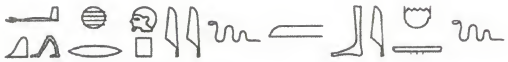
sjptw n.f b3w njkw jmyw dw3t
and the *Ba*-souls of the punished ones who are in the Netherworld are assigned to him.

jw.f ḫnz.f št3yt
He traverses the Shetit

ḥmm.f r ḏsrt-b3w
and turns back at the (gate) with protected *Ba*-souls,

r ꜥrryt nt jmnt

at the gateway of the West.

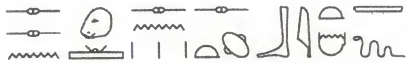


ꜥq ḫr tpy m bjȝ(y)-tȝ

Then He with heads enters into Marvel of the Earth.

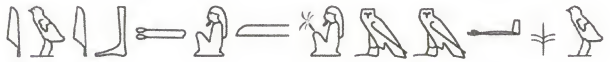
jw jmyw.s ꜥmw tpw.sn

Those who are in it (the West) swallow their heads,



ssn.sn stj bjȝ(y)-tȝ

when they smell the stench of Marvel of the Earth.



jw jbṯ m zȝw.sw

The catcher is the one who guards him.

64TH SCENE

(From the tomb of Pharaoh Ramses VI)

Two anonymous gods, each holding a net with both hands

nṯrw pw ḥkȝyw

Those are the gods who work charms

ḥr rꜥw-ḥrw-ȝḫty m jmnt

on behalf of Re-Horakhty in the West.

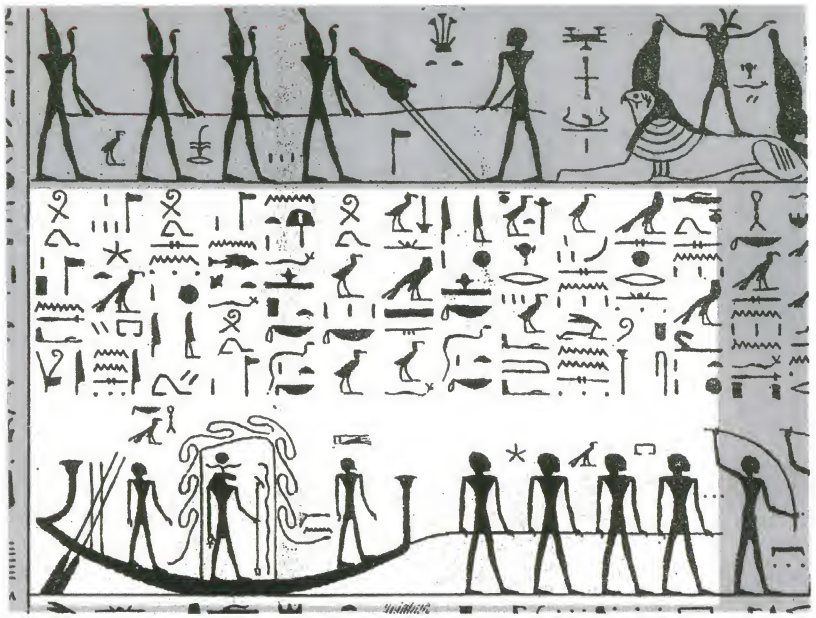
ḥkȝw.sn ḥryw ꜥmȝw

Their magic is what is upon the nets

jmyw ꜥmȝw m ꜥwj.sn

and what is in the net in their hands.

Middle Register, 65th Scene



The solar barque with *ḥkꜣw* (Magic), *jwf-rˁw* (Flesh of Re), *mḥn* (Mehen) and *sjꜣ* (Sia, Percipience), towed by four *dwꜣtyw* (gods of the Netherworld).

sṯꜣw nṯr pn ˁꜣ jn nṯrw dwꜣtyw
This great god is towed by the gods of the Netherworld.

jn.sn sṯꜣ.sn rˁw
They say when they tow Re:

jy nṯr n ḫꜣt.f
«The god has come to his corpse,

sṯꜣw nṯr n šwt.f
the god has been towed to his shadow.

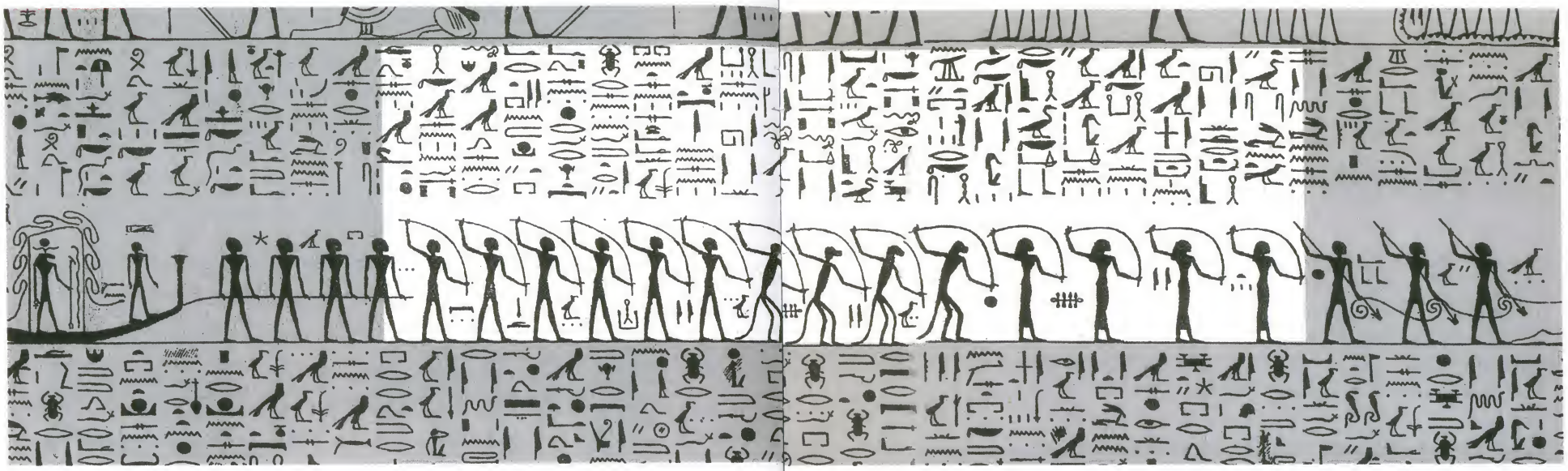
ḥtp.k ḏt.k sṯꜣw.k
You rest (in) your body, and you are towed,

wḏꜣw m šṯꜣw.f
(you) who are whole in his mystery!

jy rˁw ḥtp.k ḏt.k
Re has come that you rest (in) your body.

nḏ.ṯw ḥryw ˁmꜣw.sn
Those who are over their nets protect you.»

66TH SCENE



Fourteen deities, each holding a net with both hands. The first three are the *ḥryw mdw* (Who command (magic) words), one with human head, the second with a double serpent head, the third with a bird's head. The next group of three, all human-headed, are called *ḥkȝyw* (Who work charms), followed by four monkeys *zȝyw rᶜw* (Who protect Re), and four goddesses *zȝywt rᶜw* (Who protect Re).

wnn.sn m sḫr pn
They are like this:

sqdj.sn m-ḫȝt rᶜw
They navigate in front of Re,

ḥkȝ.sn n.f ᶜȝpp
they enchant Apopis on behalf of him,

ḥmm.sn r ᶜr(r)yt nt ȝḫty
they turn back at the gateway of Akhty.

ᶜp.sn ḫr.f r ḥrt
They proceed with him to the sky,

ḫpr.sn n.f m jtrtj

they manifest themselves for him on both sides,

ntsn sḫ^{cc}.sw m nwt

they cause him to appear in heaven (Nut).

jn.sn ḥkꜣ.sn

They say, when they enchant:

jḥy sbj wꜣyw ꜥꜣpp

«You rebel! Bound is Apopis

dy ḏwt.f

to whom evil is done!

ḥtmw ḥr.k ꜥꜣpp

Destroyed is your face, Apopis,

jry wꜣt n nmtj

make (your) way to the slaughterer!

dsw r.k ḥsqw.k

Knives are against you, so that you are cut to pieces,

jꜣy r.k ḥtmw.k

the old one is against you, so that you are destroyed!

ꜥbbwtyw dj.sn jm.k

They who bear spears stab you,

ḥkꜣ.n.ṯw m jmjt ꜥ.n

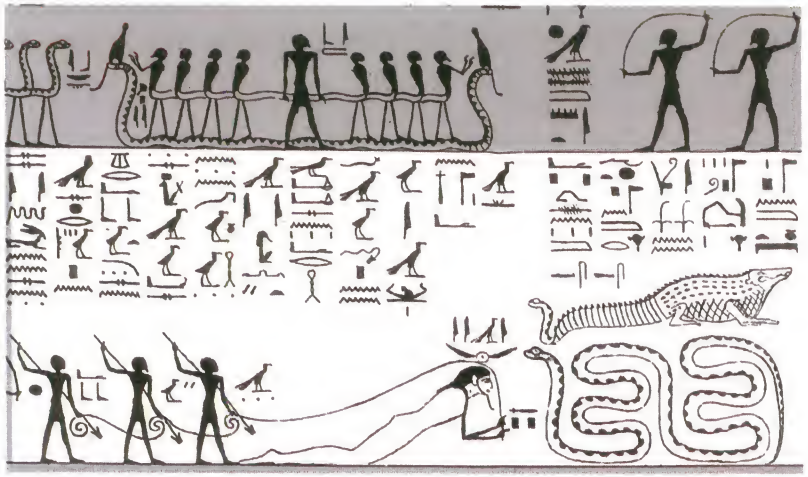
and we enchant you with what is in our hand.

jhy drt(w) ḥtmtj sswnt(w) ssy

Hail, driven away is the destroyed one, punished is the captive.»

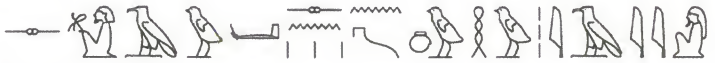
(From the tomb of Pharaoh Ramses VI)

67TH SCENE



Three gods armed with spears: *ꜥbbwtyw* (Those who bear spears). They grasp a rope which is held by the half-lying god *jȝy* (The old one). Facing this group is the multi-coiled serpent *ꜥȝpp* (Apopis), with the crocodile *šsšs* above him.

wnn.sn m sḫr pn ḫr ꜥbbwt.sn
They are like this, carrying their spears.

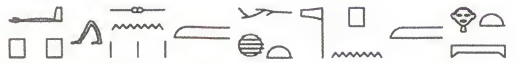


zȝw.sn nwḫw jȝy
They guard the rope of The old one

jwty dd.sn (j)ꜥr ḥfȝw pn
and they prevent this serpent from approaching

(From the tomb of Pharaoh Ramses VI)

n wjȝ nj nṯr ꜥȝ
the barque of the great god.

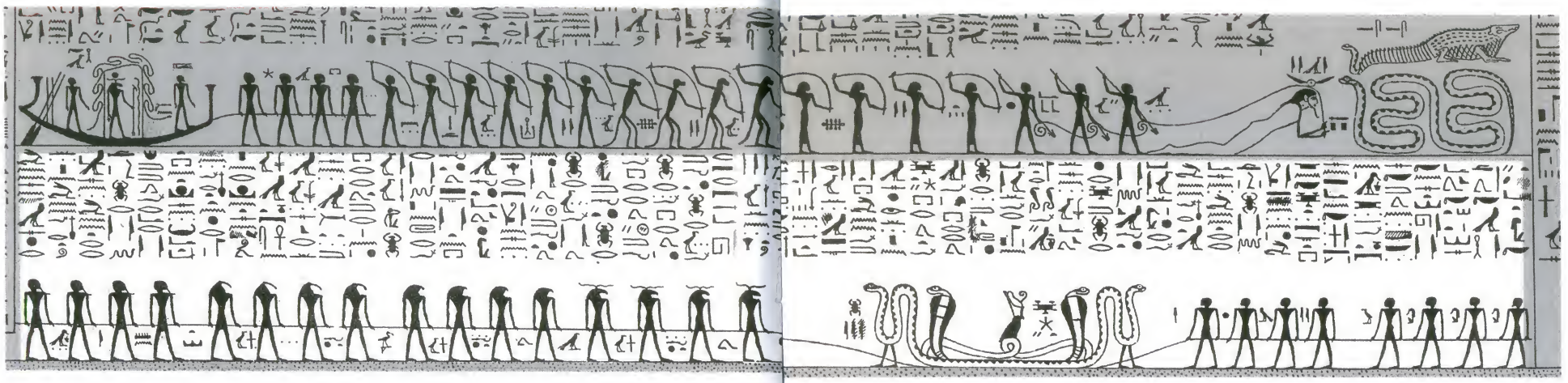


ꜥpp.sn m-ḫt nṯr pn m ḫrt
They proceed after this god in the sky.

jn nn nj nṯrw pw
These are the gods

ꜥḥȝw ḫr nṯr pn m nwt
who fight on behalf of this god in heaven (Nut).

Lower Register, 68th Scene



All figures are connected by a rope, grasping it with both hands. The first group of four are the *bꜣw-jmnt* (*Ba*-souls of the West) without attributes; four gods with heads of an ibis follow, the *jmyw-ḫt ḏḥwtj* (retinue of Thot), after them four falcon-headed the *jmyw-ḫt ḥrw* (retinue of Horus), and four ram-headed *jmyw-ḫt rꜥw* (retinue of Re). Then the rope is bound around the human legs of a double serpent, a manifestation of *ḫpry* (Khepri), the rejuvenated Sungod, carrying a falcon with the Double Crown: *ḥrw dwꜣty* (Horus of the Netherworld). Behind this complex image, the rope continues and is grasped by eight gods shown facing front: *sḫmyw* (The powerful ones).

wnn.sn m sḫr pn
They are like this:

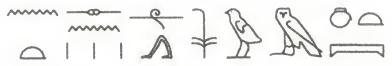
wnn nfrt m ꜥ.sn
The tow-rope is in their hand,

wnnt r rd ḫpry
which is (fastened) at the foot of Khepri.

ḥmm.f r ꜥryt nt ꜣḫt
When he turns back at the gateway of the horizon,

sn wḫꜥ.sn nfrt tn
they loosen this rope

ḫr nṯr pn r ꜣḫt
from this god at the horizon.



ntsn sṯ3w.sw m nwt

It is they who drag him in heaven (Nut).

ʿnḫ.sn m rsyw

They live on the south wind,

srq.sn m mḥttyw

they breathe on the north wind,

m prrt m r3 nj rʿw

on that which goes forth from the mouth of Re.

jw ḫrw ḫprj pn pḫr.f ḫt št3yt

The voice of this Khepri serpent goes round through the Shetit

m-ḫt ʿq rʿw m ḥrt

after Re has entered the sky.

jn.sn n rʿw

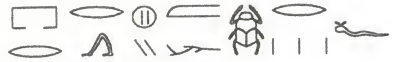
They say to Re:

jy jy m-ḫt ḫprw.f

«(He) comes, who comes behind his manifestation,

jy rʿw m-ḫt ḫprw.f

Re comes behind his manifestation!



prr prrw m-ḫt ḫprw.f

(He) emerges who emerges behind his manifestation,

pr(r) rʿw m-ḫt ḫprw.f

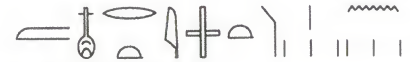
Re emerges behind his manifestation!

r pt r pt ʿ3

To heaven, to heaven, Great one!

jhy wḏ.n.ṯw ḥr nst.k

Hail, we place you on your throne



m nfrt jmjt ḏbʿw.n

by means of the tow-rope which is in our fingers,

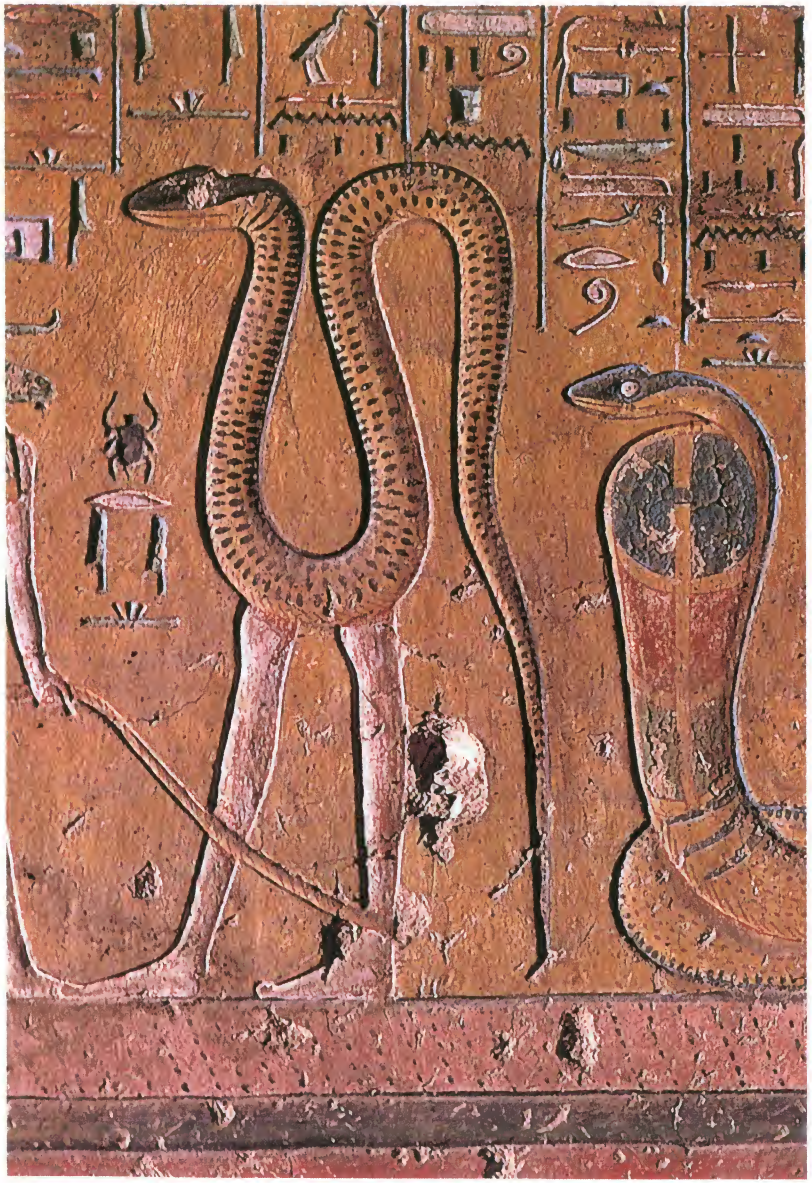
ʿ3t jrw m št3yt

with an important function in the Shetit!»

(The Khepri serpent:)

wnn.f m sḫr pn

He is like this:



(From the tomb of Pharaoh Ramses VI?)

(From the tomb of Pharaoh Ramses VI?)

ḥrw dw3ty prj.f jm.f tp

Horus of the Netherworld emerges first out of him,

prr ḫprw m q3b(w)

and (then) the forms emerge out of the coil(s).

rᶜw ḏwj.f r nṯr pn

Re calls to this god,

nṯrtj.fj ḫnm.sn.sw

and his two divine ones unite with him.

ᶜqḫr ḥrw m ḫpry

Then Horus enters (back) into the Khepri serpent,

m-ḫt ḏwj rᶜw r.f

after Re has called to him.

(At the powerful ones:)

wnn nfrt m ᶜ.sn

In their hand is the tow-rope.

wnnt r rd (nj) ḫpry

which is (fastened) at the foot of Khepri.

jn.sn n rᶜw

They say to Re:

wnw n.k w3wt št3yt

«Opened for you are the paths of the Shetit,

znw n.k ᶜ3w jmyw t3

opened for you are the doors which are in the Earth,

n b3.k ḥtp.f nwt

for your *Ba*-soul that she rests in heaven (Nut)!

sšm.n.ṯw m šw knzt

We guide you in the districts of Kenset (East).

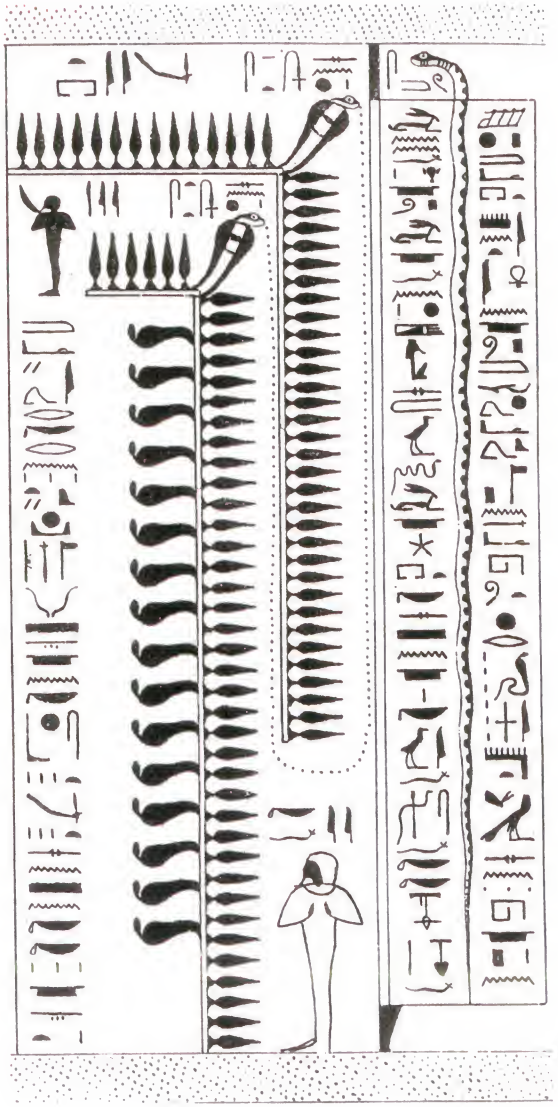
jhy ᶜq.k j3btt

Hail, you are entering the East,

sqdj.k m jḥtj mwt.k

you sail between the thighs of your mother!»

Tenth Gate



spr r sbḫt tn jn nṯr pn ꜥ3

Arriving at this gate by this great god,

ꜥq m sbḫt tn jn nṯr pn ꜥ3

entering into this gate by this great god,

snsn nṯr pn ꜥ3 jn nṯrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:

ḏsryt

Holly (secluded?) one

Upper and lower Uraeus-serpents:

stt.s n rꜥw

She lights up for Re.

Upper guardian:

nmy qꜥḥ.f ꜥwj(.fj n rꜥw)

The roaring one. He bends (his) arms (for Re).

Lower guardian:

kfy

Who uncovers.

24 Uraeus-serpents:

my rk r.n ḫnty ȝḫt

«Come to us, Foremost of the horizon,

nṯr ᶜȝ wpj štȝw

Great god who has opened the Mysterious!

wnw n.k sbḫwt ḏsryt

Open for you are the unapproachable gates,

znw n.k ᶜȝw štȝw

unlocked for you are the mysterious doors!»

Serpent on the door:

sty

The burning one

wnn.f ḥr ᶜȝ pn

He is upon this door,

wn.f n rᶜw

he opens for Re.

sjȝ (n) sṯw

Sia (says to) the burning one:

wn sbȝ.k n rᶜw

«Open your gate for Re,

zn ᶜȝ.k n ȝḫty

unlock your door for Akhty!

jw.f sḫḏ.f kkw zmȝw

He illuminates the primeval darkness,

dy.f šsp m ᶜt-jmnt

he throws light into the Hidden Space!»

ḫtmjn ᶜȝ pw

Then this door is shut,

m-ḫt ᶜq nṯr pn ᶜȝ

after this great god has entered.

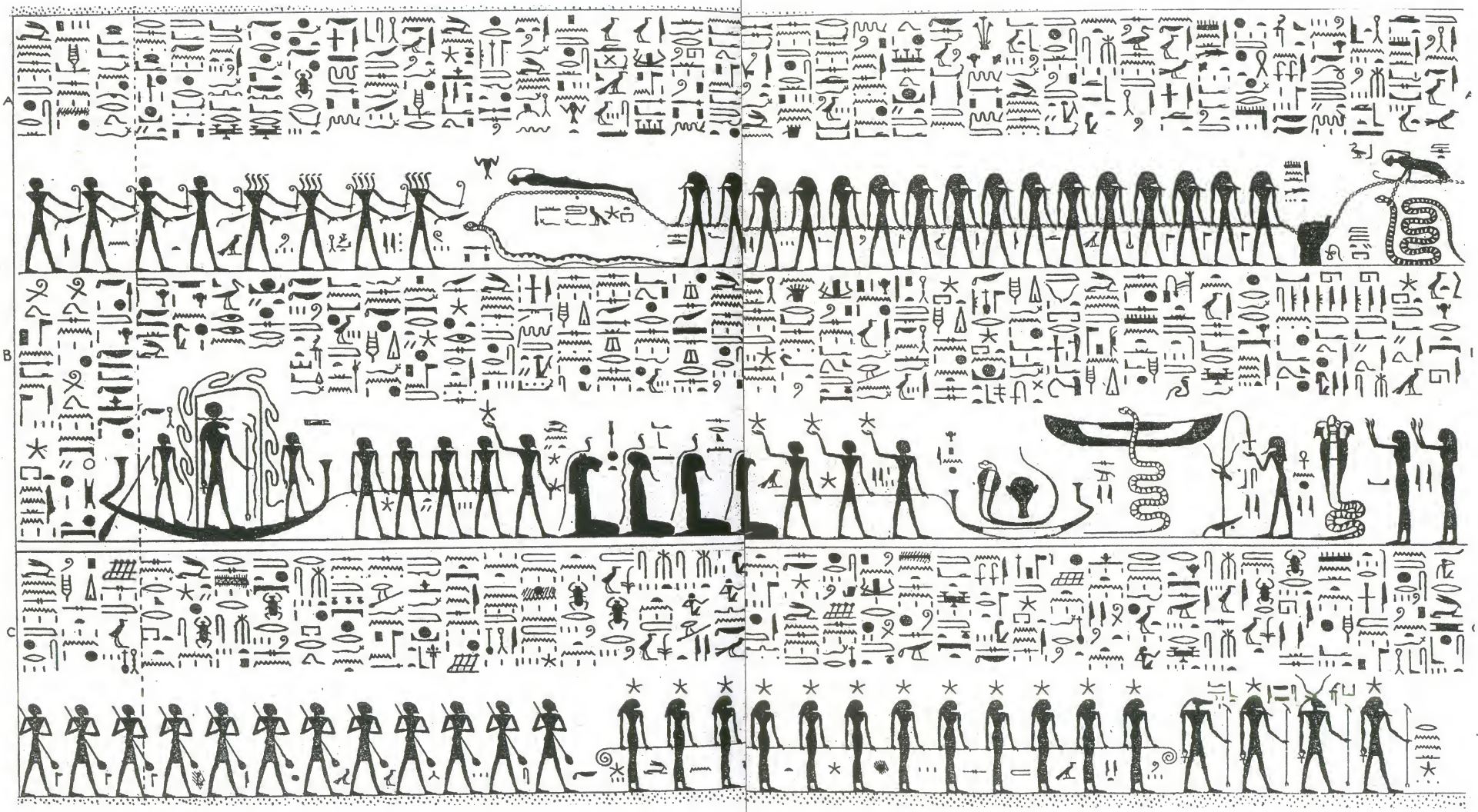
hwtḫr jᶜrwt jmyw(t) sbḫt.tn

Then the Uraeus serpents who are in this gate wail

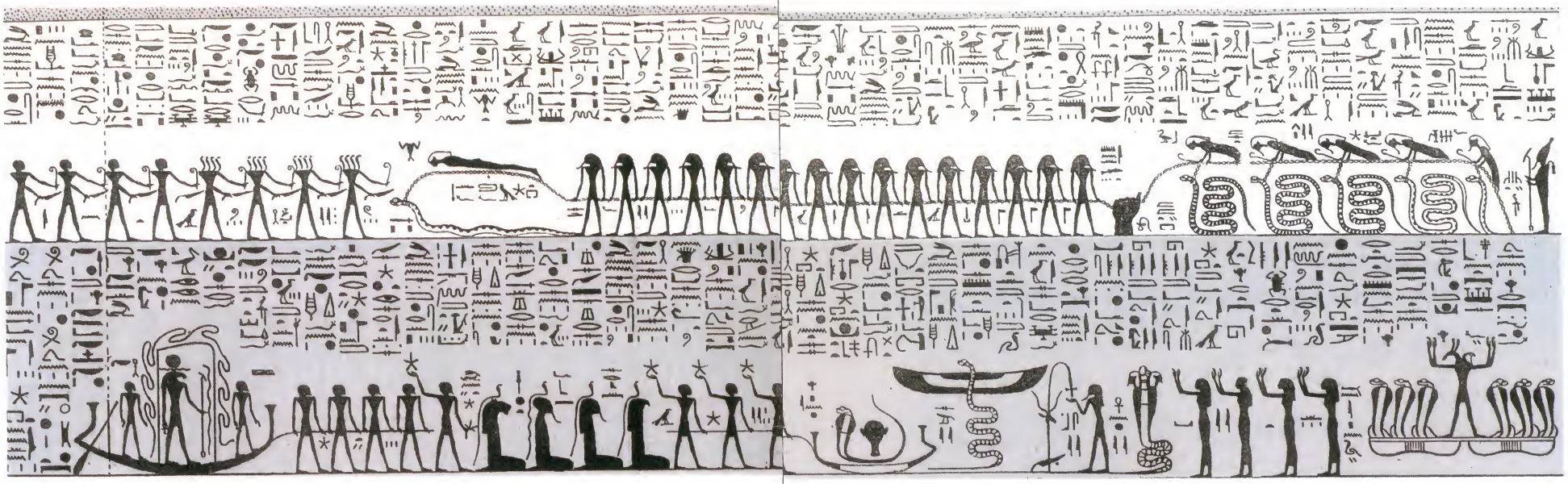
sḏm.sn hȝȝ ᶜȝ pn

when they hear this door being slammed.

ELEVENTH HOUR



Upper Register, 69th Scene

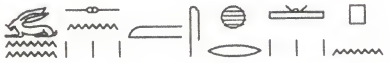


A first group of four gods, a rope in the one hand and a knife in the other: *jntjw* (The Fetterers). The next group is also armed with rope and knife, but each of the four gods has four serpent heads: *ḥntjw* (The Slaughterers).

Then Apopis as serpent follows, tied around his neck by a rope: *ꜥ3pp ḫrw.f pḫr.f m dw3t* (Apopis. His voice goes round in the Netherworld). The rope is tied by *srqt* (Selkis, the scorpion-goddess). Behind her, four gods grasp the rope: *sdfyw* (Those who enchain). Changing the direction, twelve more gods at the rope are called *nṯrw ḏ3dyw* (Gods who cut off throats). An enormous fist belongs to the *jmnw ḫ3t* (He with hidden body).

Of the four serpents chained to the rope, the first is *w3mmtj* (Wamemti), the others are the *msw bdšt* (The children of the faint one); all are confederates of Apopis and therefore kept in check by Geb and the four children of Horus above them. A figure of Osiris Khontamenti (*ḫntj jmntyw*), with the White Crown and *Was*-sceptre, closes the register.

The text reads:



wnn.sn m sḫr pn

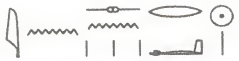
They are like this:

ꜥḥꜥ.sn n rꜥw

They raise themselves for Re

ḥrr.f spr.f r.sn

when he appears and approaches them.

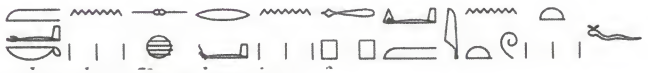


jn.sn (n) rˁw

They say to Re:

ḥˁj rˁw sḫm ȝḫty

«Shine forth, Re, be powerful, Akhty!



mk.n sḫr.n ˁȝpp dy m jnṯwt.f

Behold we have overthrown Apopis, who is put into his fetters.

n (j)ˁr.k rˁw r ḫftyw.k

You do not approach, Re, your enemy,

n (j)ˁr ḫftyw.k rˁw

and your enemy does not approach (you), Re!

ḫpr ḏsrw.k jmy mḥn

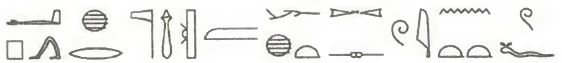
Your safety is established, you who are in Mehen,

ˁȝpp ḥsbw m snf.f

while Apopis is smashed in his blood.»

njktw.f rˁw ˁḥˁw r wnwt ḥtpy(t)

He is punished, while Re stops at the hour of rest.



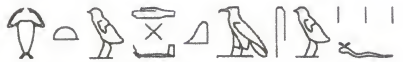
ˁpḫr nṯr ˁȝ m-ḫt ṯzw jnṯwt.f

Then the great god passes on, after his fetters have been bound.

(At Apopis:)

wnn ḥfȝw pn m sḫr pn

This serpent is like this:



(jn)srqt wdj qȝsw.f

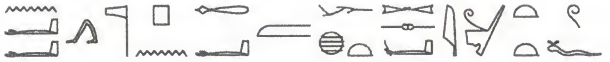
It is Selkis who puts on his fetters.

jw wjȝ nṯr pn ˁȝ šȝj.f

When the boat of this great god runs aground

r ḥȝw pn (nj) ˁȝpp

in the neighbourhood of Apopis here.



nᶜᶜ nṯr pn ˁȝ m-ḫt ṯzw jnṯwt.f

This great god proceeds after his fetters have been bound.

(The gods at the rope:)

wnn.sn m sḫr pn

They are like this:

(From the tomb of Pharaoh Ramses VI)

nḏrj.sn sdfw ḏwy pw

they grasp the chain of that evil one.

jn.sn n rᶜw

They say to Re:

nᶜj rᶜw šȝs ȝḫty

«Proceed, o Re, go ahead, Akhty!

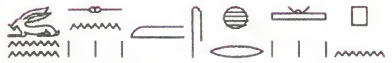
mk zfw dy(w) m nḥȝ-ḥr

Behold, knives are planted in the Terrible of face,

ᶜȝpp m ᶜbwt.f

Apopis is in his bonds!»

(Geb and the sons of Horus:)



wnn.sn m sḫr pn

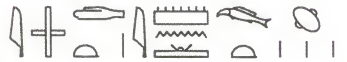
They are like this,

m zȝwt nt msw bdšt

guarding the children of the faint one.

zȝw.sn m jḥ njkw

They guard (them) with the punishing rope,



jmj ḏrt jmnw-ḫȝt

which is in the hand of Him with hidden body.

ddtw mtw m šnwt.f

Ropes are fastened around him

r sbḫt ḫnty-jmntyw

at the gate of Khontamenty.

jn nn (nj) nṯrw

These gods say:

kkw n ḥr.k wꜣmmtj

«Darkness to your face, Wamenti,

ḥtm(w) n.ṯn msw bdšt

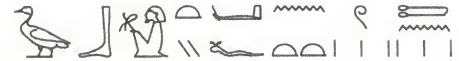
destruction for you, children of the faint one!

ḏrt jmn(w) dj.s ḏwt.ṯn

The hand of the Hidden one causes your evil

m jḥ njkw jm.f

by means of the rope by which he is punished.



Gbb zꜣw.f nṯṯw.ṯn

Geb, he guards your fetters,

msw qꜣsw dj.sn.ṯn (n) jḫw

and the children of the chains deliver you to weakness.

zꜣw.ṯn m sjp(w) nj ḫnty jmntj(w)

Beware you before condemnation by Khontamenti!»

wnn.sn m sḫr pn

They are like this:

wdn.sn qꜣsw msw bdšt

They weigh down the rope/chains (for) the children of the faint one,

jw wjꜣ (nj) nṯr ᶜꜣ šꜣj.f

when the boat of the great god runs aground

r ḥꜣw pn (nj) ᶜꜣpp

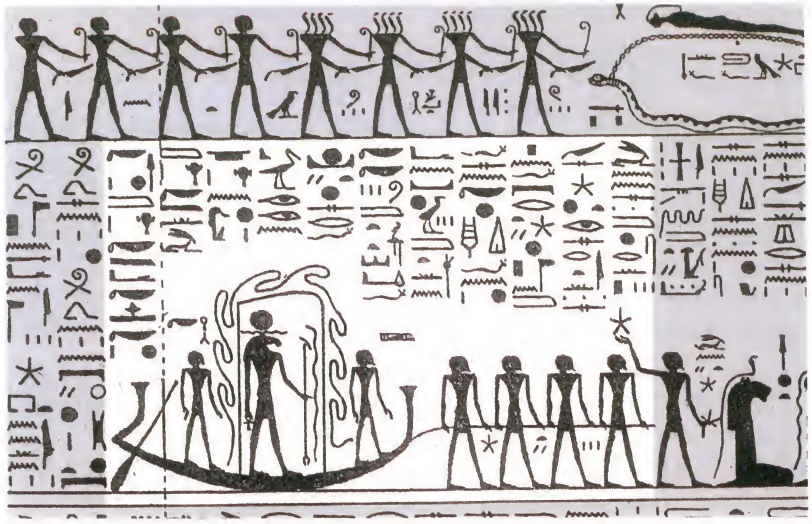
at this neighbourhood of Apopis.

nᶜᶜ.f m-ḫt wdjtw nṯṯw.sn

He proceeds after their chains have been fettered.

(From the tomb of Pharaoh Ramses VI)

Middle Register, 70th Scene



(Solar barque and towing gods)

st3w ntr pn ꜥ3 jn ntrw dw3t(yw)
This great god is towed by the gods of the Netherworld.

jn.sn st3.sn rꜥw
They say when they tow Re:

st3.n n pt st3.n n pt
«We tow towards heaven, we tow towards heaven,

šmsj.n rꜥw n nwt
we follow Re towards Nut!

sḫm.k rꜥw m ḥr.k
You are powerful, Re, by your face,

ꜥ3.k ḥtp.k rꜥw m ḥr.k št3
you are great, when you rest, Re, in your mysterious face!

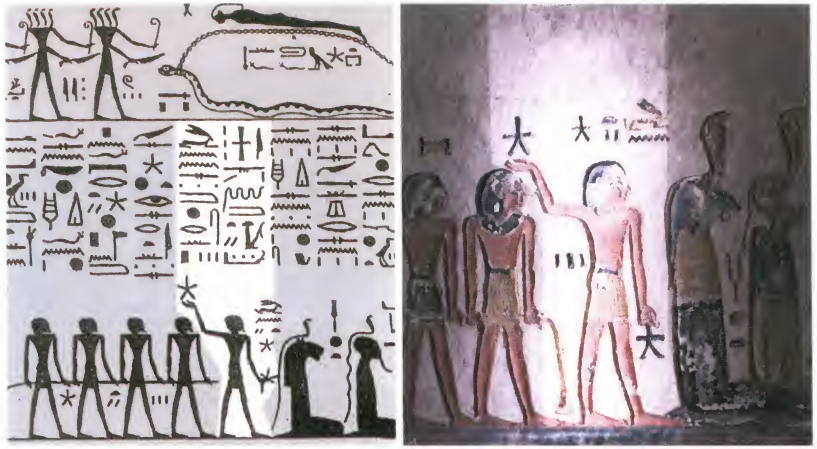
wnw ḥr nj rꜥw
Open is the face of Re,

b3kw jrtj nj 3ḫty
brilliant are the eyes of Akhty,

ḫsr.f kkw m jmntt
that he chases away the darkness in the West,

dj.f ꜥnḏw m ḥḏt n.f snkw
that he spreads splendour through (the eye) which illuminates for him the obscurity.»

71ST SCENE



A single god carrying in each hand a star, his hind arm is raised: *wnwtj* (Who belongs to the hour).

ḥᶜ.f n rᶜw
He attends on Re,

ḥtp.f pt r wnwtj
when he goes to rest in heaven at the hour-god.

nṯr pn m sšmw.s(w)
This god is it who guides him,

wnwt jrj.s jryt.s
while the hour does her duty.

72TH SCENE

Four kneeling mummiform gods, all with an Uraeus upon the head: *sḫmt* Sakhmet (head of a lioness) - *ᶜbš* Who drowns (head of Ptah) - *srqw* Who breathes (human head with divine beard) - *ḥrw* Horus (falcon's head)

wnn.sn m sḫr pn
They are like this:

jmyw tȝ m zȝȝw.sn
Those in the Earth (serpents) are watching them.

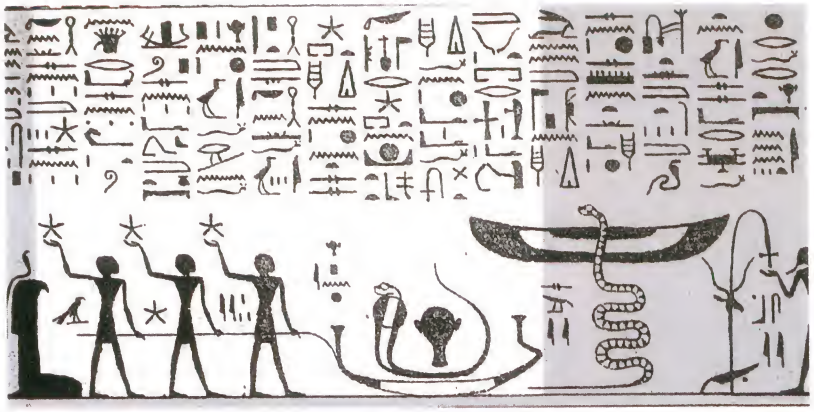
ḥᶜ.sn n rᶜw
They attend on Re,

ḥmzj.sn sšmw ᶜȝ ḫr.sn
and they sit down, while the great image is among them.

ᶜpḫr.sn ḫtw rᶜw
Then they proceed behind Re,

ḫr sšmw štȝ ḫr.sn
carrying the mysterious image which is among them.

73RD SCENE



Three gods grasping a rope with one hand and carrying a star with the raised other hand: *sbꜣyw* Star-gods. The rope is towing a boat in which an Uraeus-serpent carries the face of the sungod, shown in frontal view: *ḥr pw nj rꜥw* This is the face of Re (Variant: *nj jtn* of the disc).

wnn.sn m sḫr pn
They are like this:

ḫkn.sn m sbꜣw.sn
They praise with their stars,

nḏrj.sn ḥꜣt (nt) wjꜣ pn
they grasp the front rope of this barque,

(From the tomb of Pharaoh Ramses VI)

sn ꜥqw m nwt
when they have entered heaven (Nut).

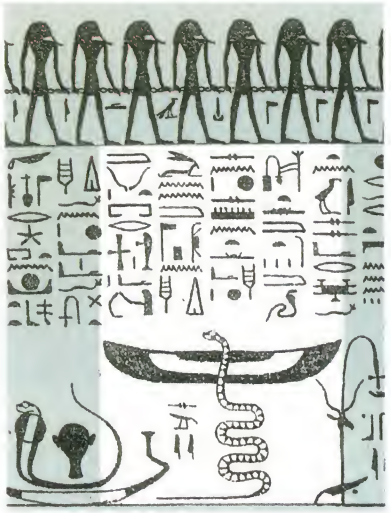
ḥr pw nj rꜥw
This is the face of Re,

jw.f ḫnj.f ḫpt m tꜣ
when he sails along in the Earth.

ḥkn n.f jmyw dwꜣt
Those who are in the Netherworld are praising it.

From the Corridor to the Osireion, in Abydos

74TH SCENE



(From the tomb of Pharaoh Ramses VI)

A winged serpent: *sšmyt* "She who conducts", with the text

ʿḥʿ.s n rʿw

She attends on Re.

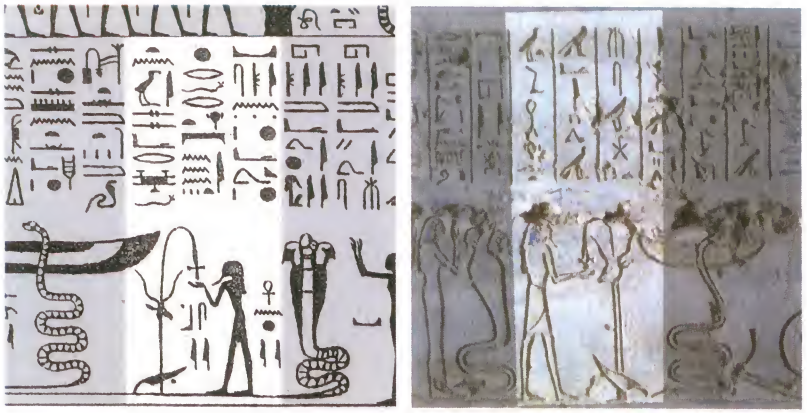
nts sšm(t) nṯr pn ʿ3

It is she who conducts this great god

r sb3 nj 3ḫt j3btt

to the gate of the eastern horizon.

75TH SCENE

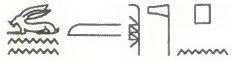


A torch, a bull's head and a knife are combined with a pole. A god lifts up both hands to the torch: *bsy* (The flaming one), with the text

ʿḥʿ.f n rʿw
He attends on Re.

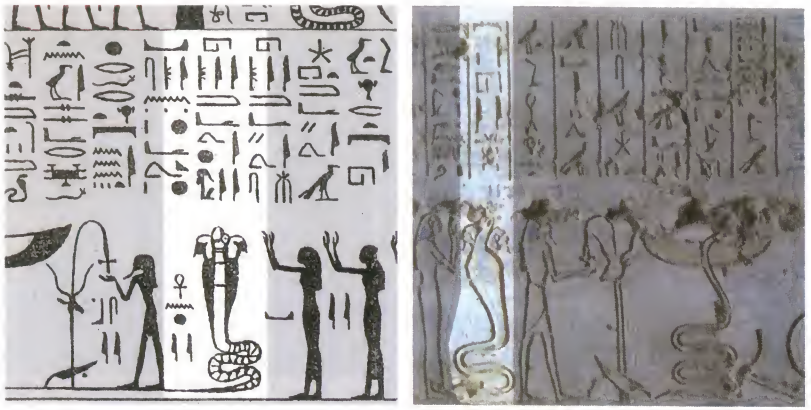
dd.f sḏt m wpt
When he puts fire into the (bull's) horn,

prj ds jmj ʿ ʿḥ3w
the knife emerges which is in the hand of the fighter



wnn m šms(w) (nj) nṯr pn
who is in the retinue of this god.

76TH SCENE



From the Corridor to the Osireion, in Abydos

An Uraeus-serpent whose head is flanked by two human heads: *ʿnḫy* (The living one), with the text

ʿḫʿ.s n rʿw
She attends on Re.

smntw ʿḫʿw zštw m rnpwt m jʿrt tn
A lifetime is established and noted down in years on this Uraeus serpent.

jw.s s(j)ʿr.s ḫr.f r ḥrt
She approaches him (Re) up to the sky.

77TH SCENE

From the Osireion in Abydos

Four goddesses, their arms raised in adoration: *ḏwywt* (Those who call), with the text

jn.sn ḏwj.sn rˁw m ˁp(w) rˁw
They say when calling Re, when Re passes by:

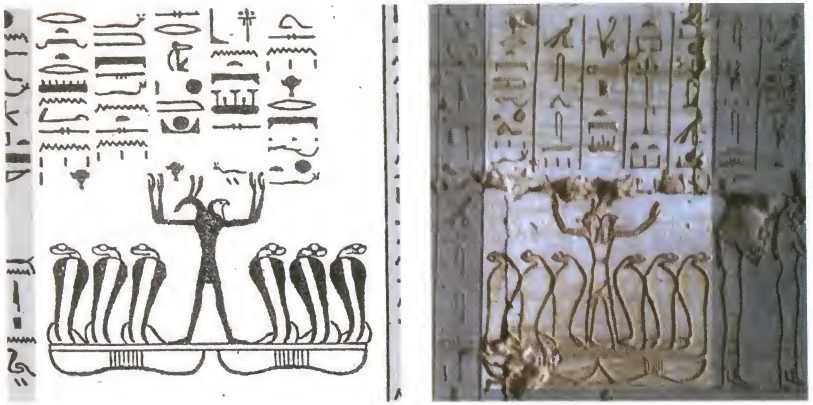
jhy my ḫy
«Hail, do come, oh child!

jhy my msw dw3t
Hail, do come, whom the Netherworld has (re)born!

my 3ṯw ḫrt
Come, who sets foot (into) the sky!

jhy ḫprt(j) rˁw
Hail, you are transformed, oh Re!»

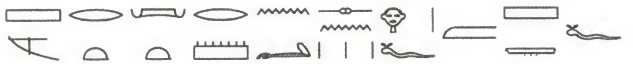
78TH SCENE



From the Osireion in Abydos

A double axe with three Uraeus-serpents on each side. Between them a god with the double head of Horus and Seth raises four arms in adoration: *ḥrwj.fj* (His two faces)

mḥn pw nj jˁrwt ḫnz.f dw3t
This is the Mehen of Uraeus-serpents, he traverses the Netherworld.

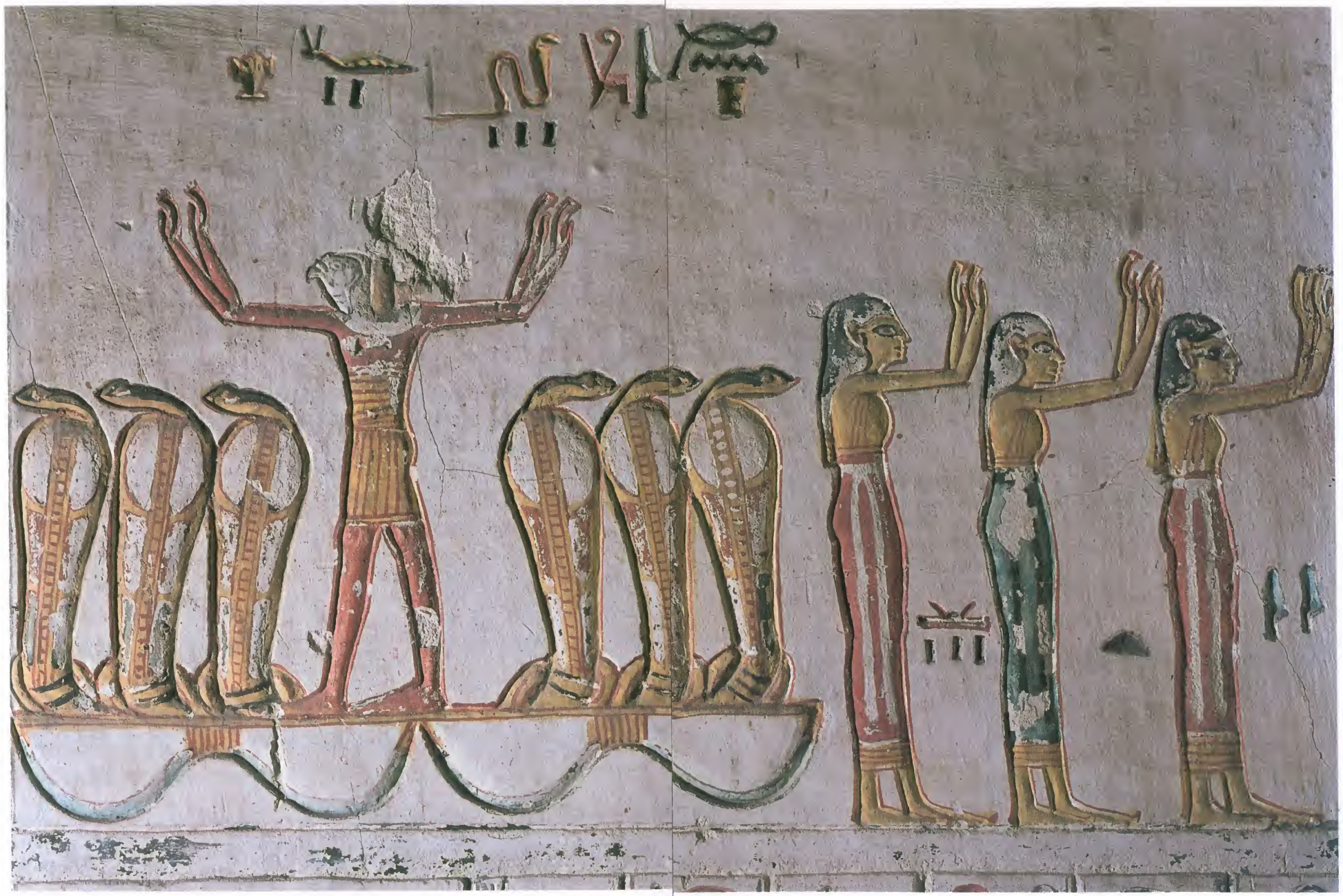


šmrwt rmnj.sn ḥrwj.fj m št3w.f
The axes, they carry His two faces as his (Re's) mystery.

ntsn srw rˁw
It is they who announce Re

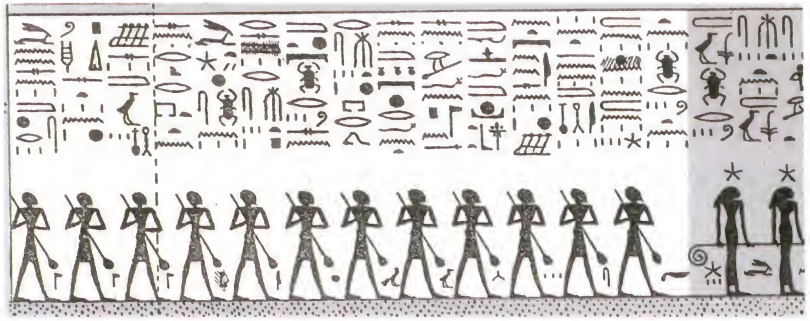
m 3ḫt j3b(tt) nt pt
in the eastern horizon of heaven.

š3s.sn ḫrt m-ḫt.f
They travel (in) the sky after him.



(From the tomb of Pharaoh Ramses VI)

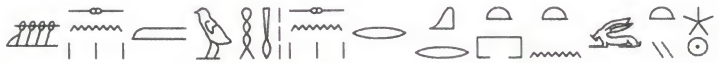
Lower Register, 79th Scene



Twelve gods with oars in their hands: *nṯrw jḫmw sk* "Gods who know no decay".

wnn.sn m sḫr pn
They are like this:

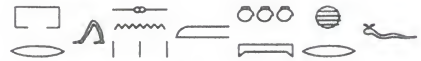
ʿḥʿ.sn n rʿw
They attend on Re.



šzp.sn mjḥw.sn r qrrt tn wnwtj
They receive their oars at this cavern of the hour

ḫpr.sn r.sn r mswt rʿw m nwt
They transform for the (re)birth of Re in heaven (Nut).

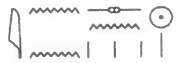
ḫprw.sn r mswt rʿw
They transform at the (re)birth of Re,



prj.sn m nww ḫr.f
and they emerge with him from Nun.

ntsn ḫnnw nṯr pn ʿ3
It is they who row this great god.

m-ḫt ḥtp.f m 3ḫt j3btt nt pt
after he rests in the eastern horizon of heaven.



jn n.sn rʿw
Re says to them:

šzpw n.ṯn mjḥw.ṯn
«Receive for you your oars

ḥtpw n.ṯn sb3w.ṯn
and take a rest (in) your stars!

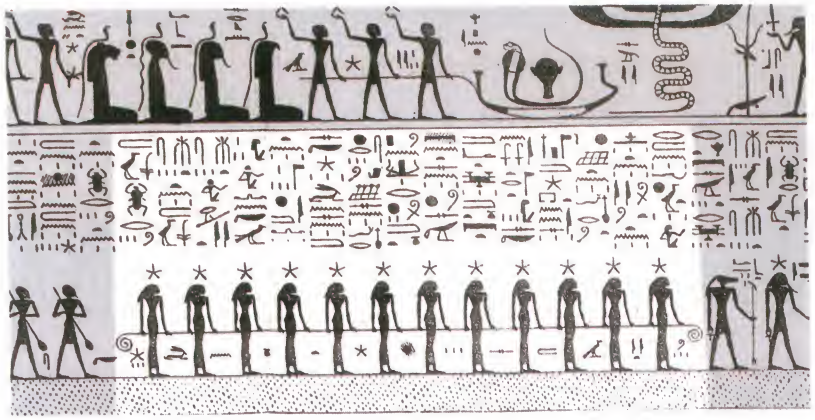
ḫprw.ṯn swt ḫprw.j
your transformation is verily my transformation,

mswt.ṯn swt mswt.j
your (re)birth is verily my (re)birth!

ḫnyt.j n nk (read: *sk*).*ṯn*
My oarsmen, you shall not decay,

nṯrw jḫmw sk
oh you gods, who know no decay!»

80TH SCENE



Twelve goddesses, all with a star above their head: They grasp a rope with their hands and are identified as *wnwwt sṯ3ywt* (The hour(-goddesse)s who tow).

wnn.sn m sḫr pn
They are like this:

šzp.sn nfrt n(t) wj3
They receive the towing/tow rope of the barque,

r sṯ3 rˁw m nwt
to tow Re in heaven (Nut).

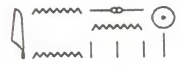
ntsn sṯ3w rˁw
They are those who tow Re

(From the alabaster sarcophagus of Pharaoh Seti I)

sšmw (m) mṯnw m nwt
and who guide (him) on the ways in heaven (Nut).

jn nn (nj) nṯrwt
It is these goddesses,

sšmw nṯr pn ˁ3 m dw3t
who guide this great god (also) in the Netherworld.



jn n.sn rˁw
Re says to them:

šzp.ṯn nfrt ḥtp.ṯn

«May you receive the towing rope, that you may be satisfied!

sṯ3y.ṯn r.ṯn ḫtw.j r ḥrt

May you tow my retinue to the sky,

sšm.ṯn.wj r w3wt.ṯn

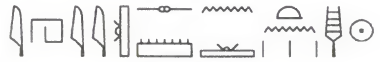
may you guide me to your paths!

mswt.j swt mswt.ṯn

My (re)birth is verily your (re)birth,

ḫprw(.j) swt ḫprw.ṯn

my transformation is verily your transformation!



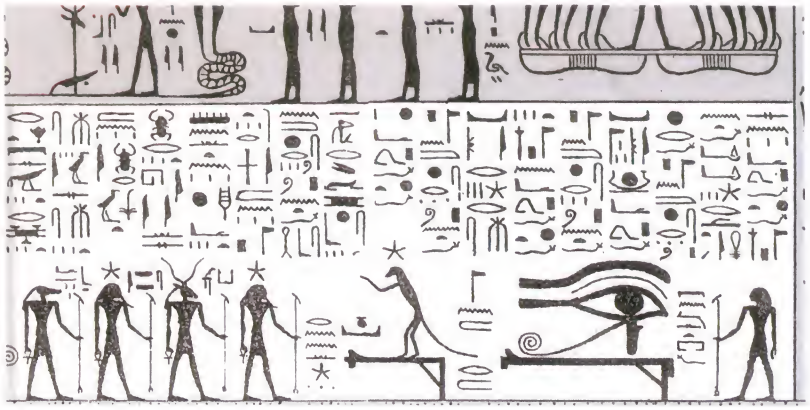
jhy smn.ṯn ᶜḥᶜw

Hail, you establish the lifetime,

dj.ṯn rnpwt r jmjt.ṯn

you offer years as much as you have!

81ST SCENE



Seven deities with individual texts. The first four all carry a *Was*-sceptre.

The first is crocodile-headed and called *bᶜntj* (He with a neck?), with the short text

nṯr pn m sḫr pn

This god is like this.

ntf sbḥw r wn sbḫwt (n) rᶜw

It is he who cries that the gates do open (for) Re.

ᶜp.f ḫr.f

He passes with him.

The next is human-headed, with a star above his head: *zšš(j)* (The rattling one).

nṯr pn m sḫr pn
This god is like this.

ntf ḏwjw r sbȝw r mswt nṯr pn ʿȝ
It is he who calls to the stars at the (re)birth of this great god.

ʿp.f ḥft (read: *ḫr.f*)
He passes with him.

The next is bull-headed: *kȝ jmntt* "Bull of the West":

nṯr pn m sḫr pn
This god is like this.

ntf ḏwjw nṯrw wjȝ-rʿw
It is he who calls (to) the gods of the solar barque.

ʿp.f ḫr.f
He passes with him.

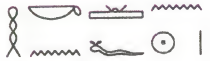
The fourth is again human-headed, with a star above his head: *rnn sbȝw* "Who nurses the stars".

nṯr pn m sḫr pn
This god is like this.

ntf ddw sbȝw r dmjw.sn
It is he who puts the stars at their places.

ʿp.f ḫr nṯr pn ʿȝ
He passes with this great god.

A monkey upon a standard follows, in opposite direction: *nntj* (He from the nethersky).



ḥkn.f n rʿw
He praises for Re,

jrj.f hnw n ȝḫty
he makes jubilation for Akhty.

The next group shows an *Udjat*-eye on a standard: *nṯrt* (The divine eye).

jrt pw nt rʿw
This is the eye of Re.

From the tomb of Ramses VI

nṯr pn ḥtp.f ḥr.s

This god is satisfied with it.

ḥtp.s st.s m wjꜣ

when it takes its place in the barque.

The last god is standing in opposite direction and holding a *Was*-sceptre: *ḥrj nst.f* (Who is upon his throne).

wn.f jrj ꜥꜣ nj qrrt.tn

He opens, the doorkeeper of this cavern.

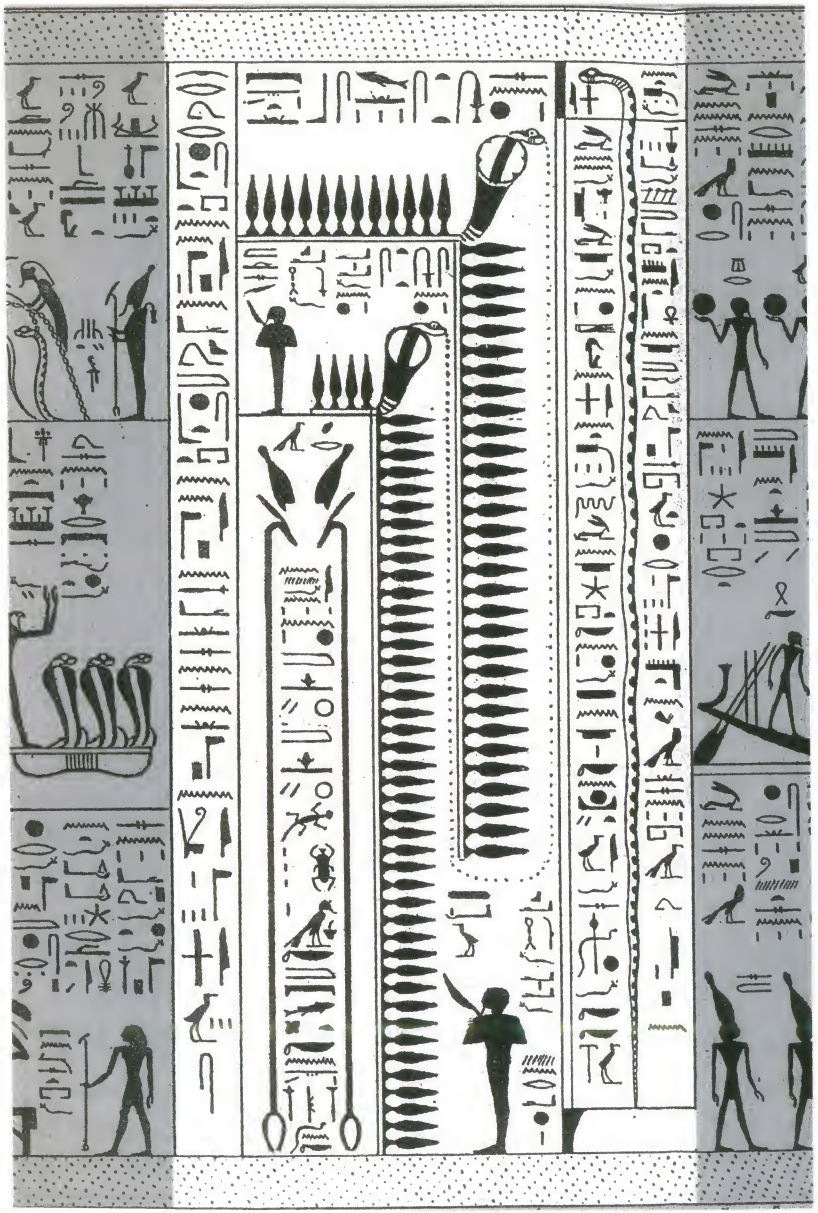
mn.f m st.f

He remains at his place,

nn ꜥpp.f ḫr rꜥw

he will not pass on with Re.

Eleventh Gate



spr r sbḫt tn jn nṯr pn ꜥ3
Arriving at this gate by this great god,

ꜥq m sbḫt tn jn nṯr pn ꜥ3
entering into this gate by this great god,

snsn nṯr pn ꜥ3 jn nṯrw jmyw.s
praising this great god by the gods who are in it.

Name of the gate:

šṯ3t bzw
With mysterious initiation

Upper and lower Uraeus-serpents:

stt.s n rꜥw
She lights up for Re.

Upper guardian:

mds qꜥḥ.f(j) ꜥwj.f n rꜥw
The Violent (one?). He bends his arms for Re.

Lower guardian:

šꜥw qꜥḥ.f(j) ꜥwj.f n rꜥw
He who cuts down. He bends his arms for Re.

Was-sceptre with falcon's head:

ḥrw
Horus

Was-sceptre with human head:

wsjr
Osiris

Between the sceptres:

jn.sn n rꜥw
They say to Re:

m ḥtp zp 2 rꜥw
«In peace, in peace, o Re!

m ḥtp zp 2 ꜥš3w ḫprw
In peace, in peace, you who are rich in forms!

b3.k n pt ḫ3t.k n t3
Your *Ba*-soul belongs to heaven, your corpse to the earth,

wḏn.k ꜥ3w ḏs.k
you who decreed (his) greatness yourself!»

The serpent upon the doorway/serpent on the door?

jmj nt.f

Who is in his poison

wnn.f ḥr ꜥ3 pn

He is upon this door,

wn.f n rꜥw

he opens for Re.

sj3 n jmj nt.f

Sia says to Who is in his poison:

wn sb3.k n rꜥw

«Open your gate for Re,

znš ꜥ3.k n 3ḫty

unlock your door for Akhty!

jw.f sḥḏ.f kkw zm3w

He illuminates the primeval darkness,

ḏy.f šsp m ꜥt-jmnt

he throws light into the Hidden Space!»

ḫtmjn ꜥ3 pn

Then this door is shut,

m-ḫt ꜥq nṯr pn ꜥ3

after this great god has entered.

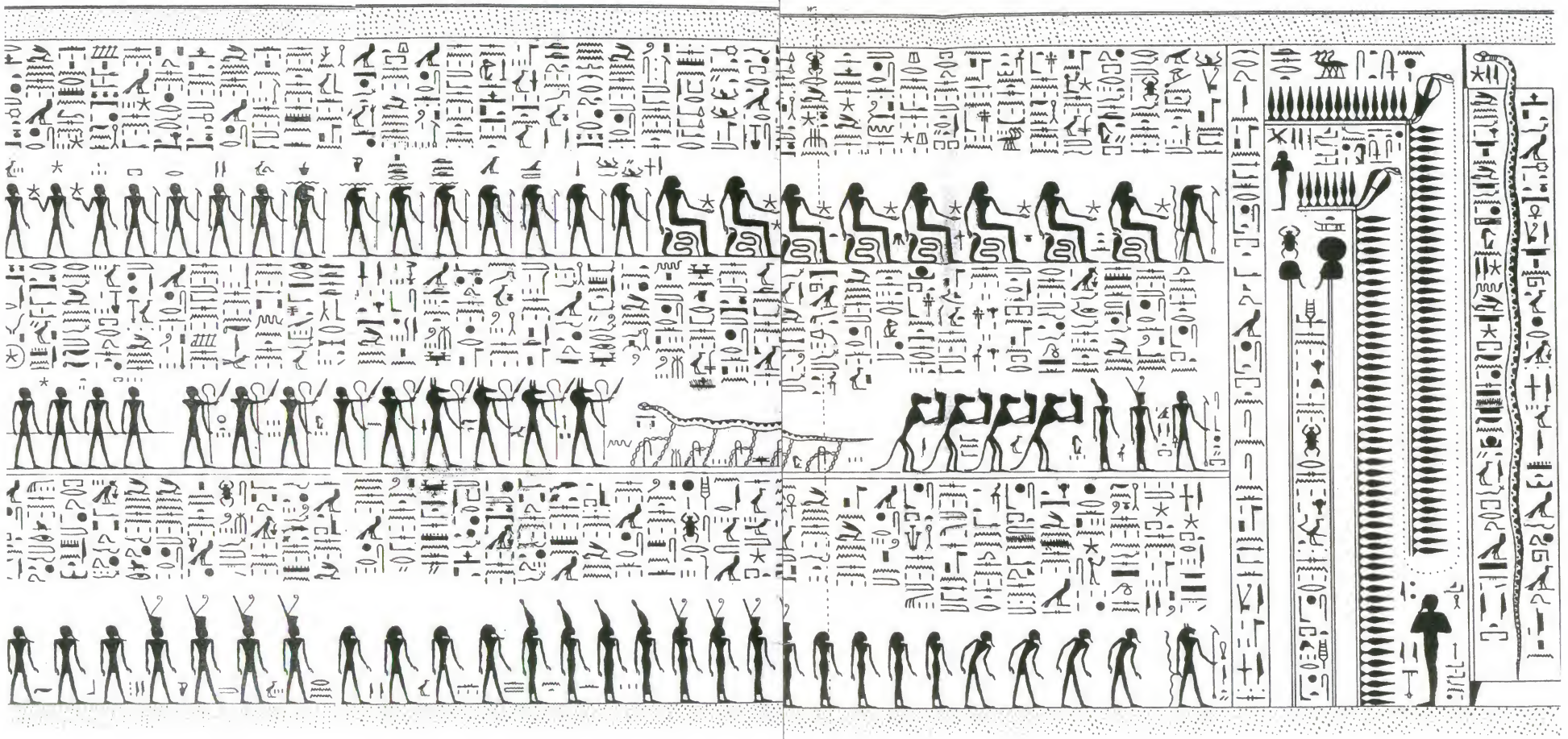
hwtḫr nṯrw jmyw sbḫt.tn

Then the gods who are in this gate wail

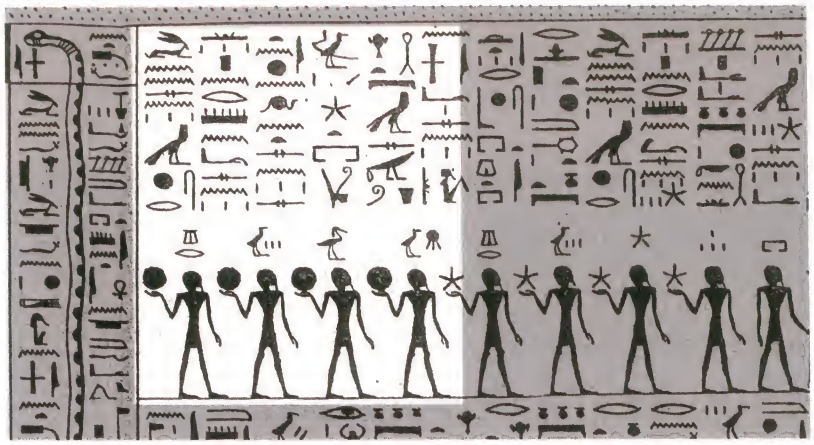
sḏm.sn h33 ꜥ3 pn

when they hear this door being slammed.

TWELFTH HOUR



Upper Register, 82nd Scene



Four gods carrying a disc with one hand: *ḫryw* (*j*)*ȝḫw* (Those who carry radiance).

wnn.sn m sḫr pn
They are like this:

rmnj.sn jtn nj rˁw
They carry the sun disc of Re.

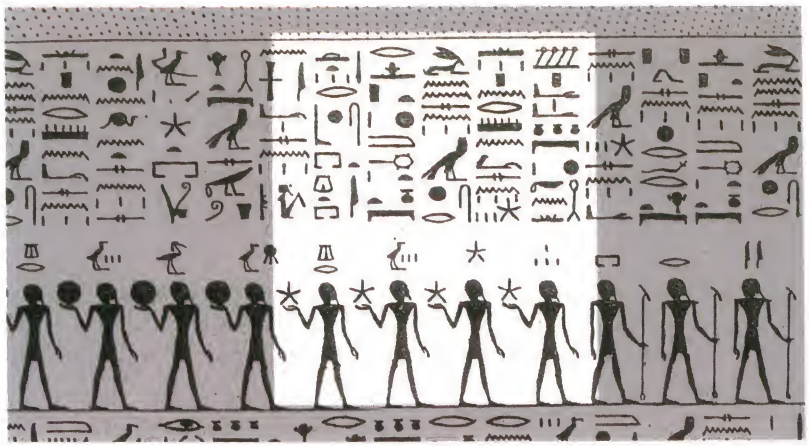
ntsn zmȝw dwȝt n ḫrt
It is they who unite the Netherworld with the sky

m sšmw pn jmj ˁ.sn
by means of this image which is in their hand,

zȝw mwdwt r sbḫt jgrt
and who guard matters at the gate of the Realm of the dead (*jgrt*)

r ḥtp rˁw m ḫt nwt
till Re goes to rest in the womb of Nut.

Upper Register, 83nd Scene



Four gods carrying a star with one hand: *ḫryw sbꜣw* (Those who carry stars).

wnn.sn m sḫr pn
They are like this:

rmnj.sn sbꜣw
They carry stars.

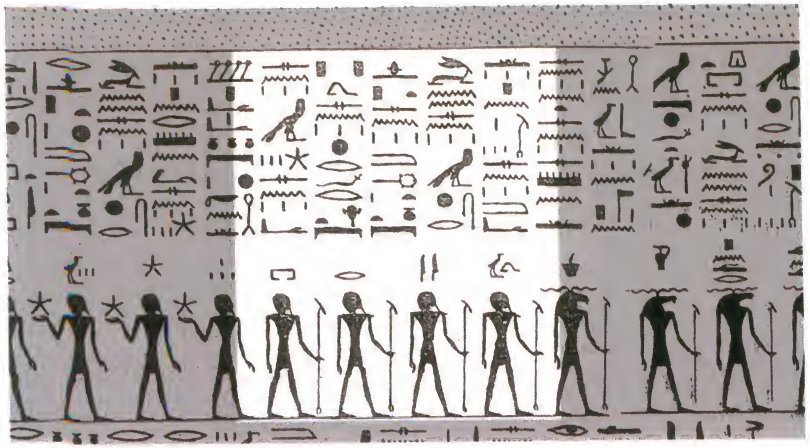
šzp ꜥwj nww rꜥw
When the arms of Nun receive Re,

ḫkn.sn m sbꜣw.sn
they make jubilation with their stars.

ꜥpp.sn ḫr.f r ḥrt
They go with him to the sky,

ḥtp.sn m ḫt nwt
they rest in the womb of Nut.

84TH SCENE



Four gods, all carrying a *Was*-sceptre (called *Djam* in the text) in one hand: *pryw* (Those who come forth).

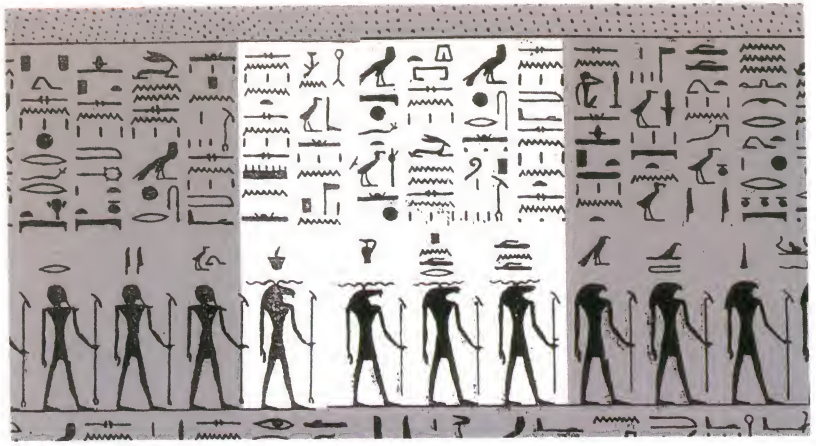
wnn.sn m sḫr pn
They are like this:

ḏʿmw.sn m ʿ.sn
Their *Djam*-sceptres are in their hand.

ntsn smnw ḥnbw n nṯr pn m ḫrt
It is they who establish portions for this god in the sky,

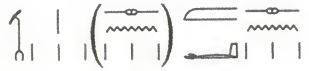
ḫft wḏ rʿw nst.sn
when Re assigns their seat.

85TH SCENE



Four ram-headed gods, all carrying a *Was*-sceptre in one hand: *bꜣ* (ram) - *ḫnmw* (Khnum) - *pnḏr* ? - *dnd*(*n*) (Who travels about).

wnn.sn m sḫr pn
They are like this:

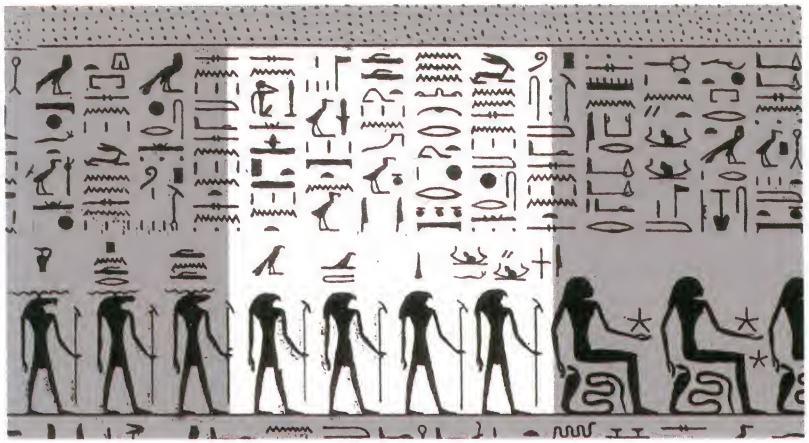


ḏʿmw.sn m ʿ.sn
Their *Djam*-sceptres are in their hand.

ntsn snmw ḫtpw n nṯrw jmyw pt
It is they who nourish the gods who are in heaven with offerings,

n wddt nwy n sprt rʿw r nww
before the flood streams forth, before Re approaches Nun.

86TH SCENE



Four falcon-headed gods, all carrying a *Was*-sceptre in one hand: *ḥrw* (Horus) - *šnbtj* (Divine falcon) - *spdw* (Sopdu) - *jmj dptj.f(j)* (Who is in his two boats).

wnn.sn m sḫr pn
They are like this:

ḏˁmw(.sn) m ˁ.sn
Their *Djam*-sceptres are in their hand.

ntsn smnw ḫtpw n nṯrw jmyw pt
It is they who nourish the gods who are in heaven with offerings,

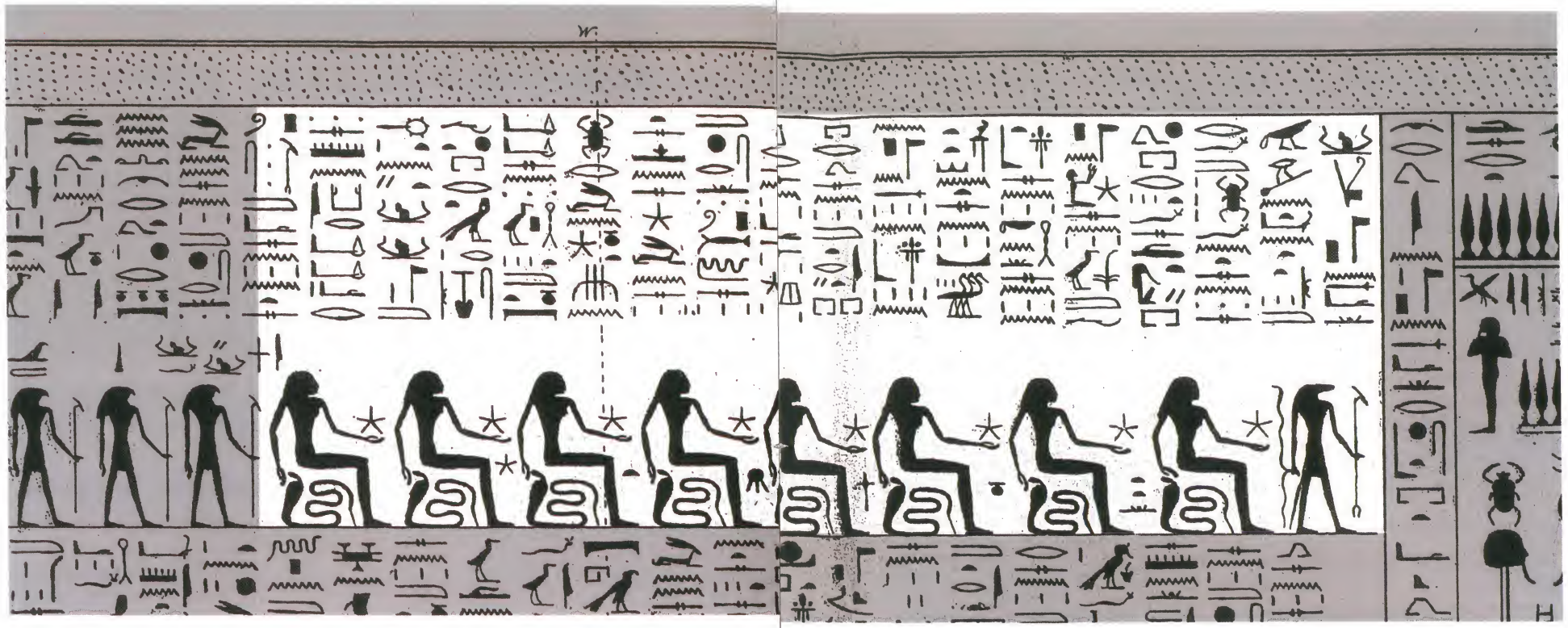
n wddt nwy n sprt rˁw r nww
before the floods streams forth, before Re approaches Nun.

m-ḫt prjt m rꜣ zmꜣw
after coming forth from the mouth of the Uniter.

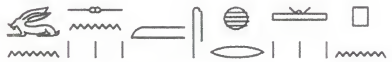
dd.sn ḫpwt m nwt
They cause the navigation in heaven (Nut),

ḫpr wnwt ḫnt(j) sḫtpn.s
when the hour before (the hour) Sehetepenes emerges.

87TH SCENE



Eight goddesses enthroned on Uraeus-serpents, each holding a star in the outstretched forehand: *dw3wt nḏwt* (The matutinal who greet).
They are followed by a single crocodile-headed god, holding a *Was*-sceptre and a serpent: *sbq r3* (He with a wise mouth).



wnn.sn m sḫr pn
They are like this:

mḥn.sn ḫr.sn
Their Mehen-serpent is under them,

ꜥ.sn ḫr sb3w
their hand carries stars.

prj.sn m jtrtj nj nṯr pn ꜥ3

They emerge on both sides of this great god,

4 n j3btt 4 n jmntt

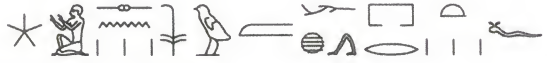
four to the East, four to the West.

ntsn ḏwjw b3w j3btyw

It is they who call the eastern *Ba*-souls.

sn ḫkn.sn n nṯr pn

They praise this god,



dw3.sn.sw m-ḫt prjt.f

and they adore him, after he has gone forth -

sḏtj prj.f m ḫprw.f

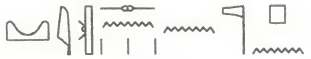
the child, when he has gone forth in his manifestations.

ntsn sšmw ḫnjt nt jzt

It is they who conduct the rowing of the crew

m wj3 nj nṯr pn ꜥ3

in the barque of this great god.



ḏwj.sn n nṯr pn

They call to this god,

nḏrj.sn r.sn mḥn.sn

and they hold fast their Mehen-serpent.

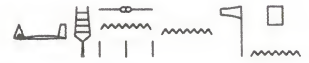
(The god *sbq-r3*:)

ꜥppw ḥrt ḫtw.f m sḫr pn

Who traverses the sky after him is like this:

jw nmtt.f r nmtt.sn

His strides correspond with their strides.



ꜥḥꜥ.sn n nṯr pn

They attend on this god,

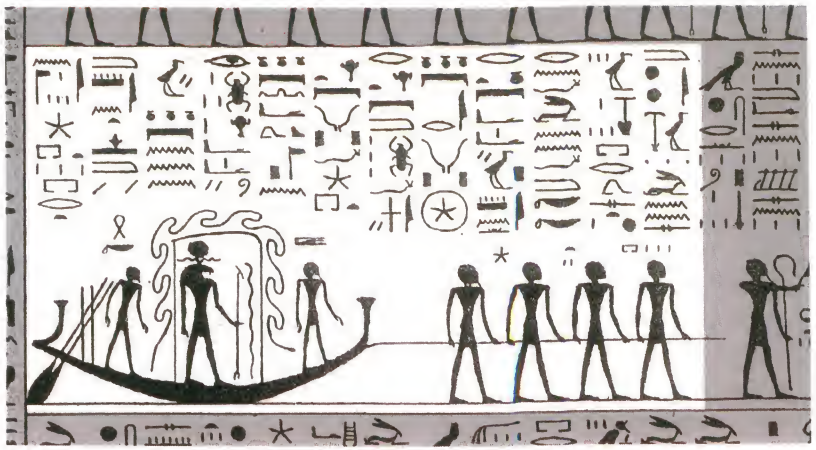
ꜥn.sw nṯr pn r sbḫt tn

when this god turns himself at this gate.

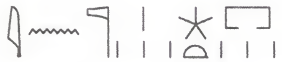
prr ꜥḥꜥ.f r ꜥrryt nt jmnt

(He) goes forth and stops at the gateway of the West.

Middle Register, 88th Scene



The solar barque with *ḥkꜣw* (Magic) *jwf rˁw* (Flesh of Re) *mḥn* (Mehen) *sjꜣ* (Percipience) *dwꜣtyw* (gods of the Netherworld).



jn nṯrw dwꜣtyw
The gods of the Netherworld say (to Re):

prj m jmnt
«Go forth from the West,

ḥtp m jdbwj nww
take a rest on both banks of Nun,

jrj ḫprw ḥr ˁwj nww
transform yourself on/in the arms of Nun!»

n ˁq nṯr pn ḫrt
This god has not (yet) entered the sky,

wpp.f dwꜣt r ḫrt
when he opens the Netherworld against the sky

m ḫprw.f jmj nww
by his image which is in Nun.

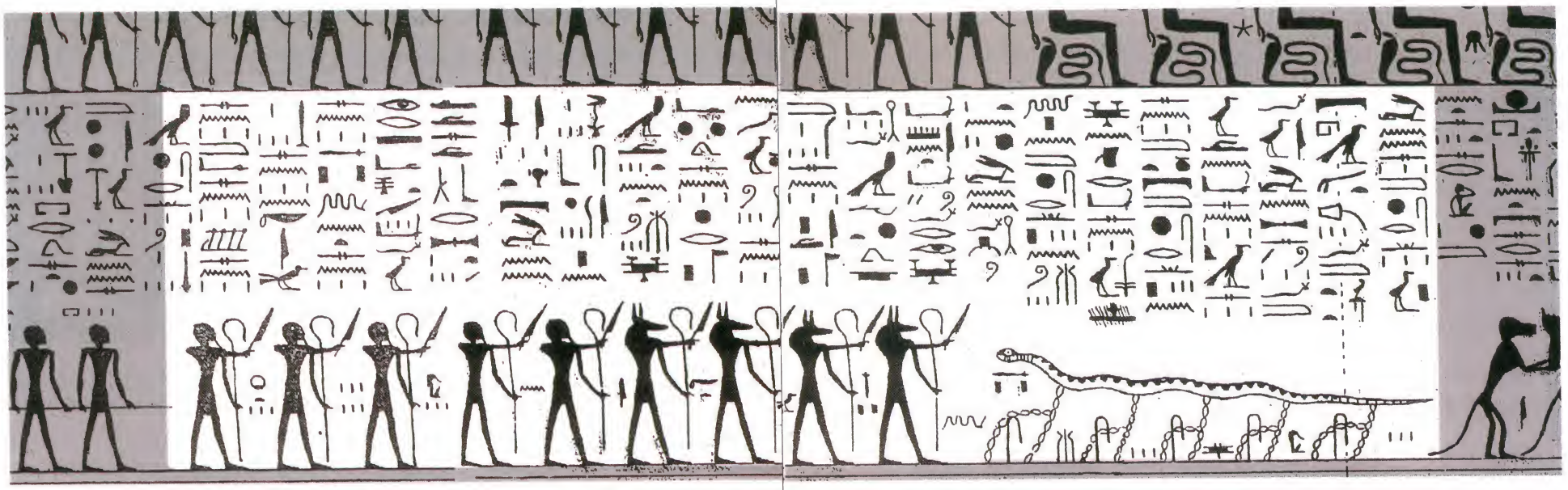
jr wpt dwꜣt r nwt
What concerns the opening of the Netherworld against heaven (Nut) -

ˁwj pw nj jmn rn.f
it is the arms of (the god) Imenrenef (With hidden name).

wnn.f m kkw zmꜣw
He (himself) is in the Primeval Darkness,

prj.st rˁw m jḫḫw
(but) when they come forth, Re is in the twilight.

89TH SCENE



Nine gods, four of them jackal-headed, all armed with a knife and a *Heqa*-sceptre.

psḏt njkt ꜥ3pp (The ennead which punishes Apopis).

In front of them, the serpent *ꜥ3pp* (Apopis) is fettered to five staffs which are defined as *msw ḥrw* (children of Horus) (who are four in number, the fifth is probably Geb).

wnn.sn m sḫr pn

They are like this:

mdw.sn m ꜥ.sn

Their staffs are in their hand,

šzp.sn nmwt.sn njk.sn ꜥ3pp

and they receive their knives, so that they punish Apopis.

ntsn jrrw sꜥt.f

It is they who execute his slaughter,

wdd sḏbw r ṯzw jmy ḥrt

and cause (his) damage at the sandbank which is in the sky

wnn ḫ3w sbjw pn m ḏrt nt msw ḥrw

The ropes of this rebel are in the hand of the children of Horus.

ʿḥḥ.sn ḫr nṯr pn

They raise themselves to this god,

nwḫw.sn m ḏbʿw.sn

while their ropes are in their fingers.

jp nṯr pn ḥʿw.f m-ḫt wn jmnw ʿwj.f(j)

This god inspects his limbs, after the Hidden one has opened his arms,

r jrj(t) w3t n rʿw

to make the way for Re.

(From the tomb of Pharaoh Ramses VI)

(At Apopis:)

wnn ḥf3w pn m sḫr pn

This serpent is like this:

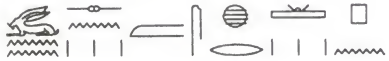
jw wn ṯzw.f m pt

His sandbank is in heaven,

h33 mtwt.f pw m jmntt

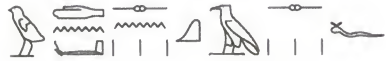
but his venom descends in the West.

(The children of Horus:)



wnn.sn m sḫr pn

They are like this:



wdn.sn q3sw.f

They put on his fetters.

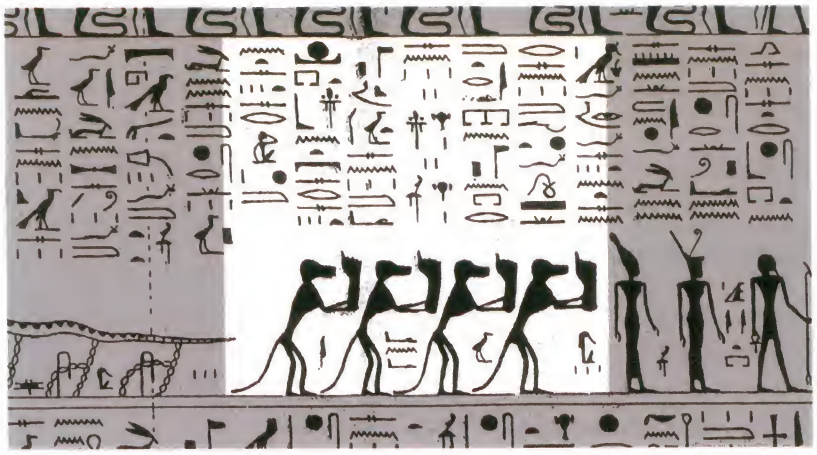
msw ḥrw nḏrj.sn sw

The children of Horus grasp him,

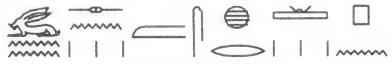
ḥtp.sn m nwt

when they take a rest in heaven (Nut).

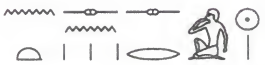
90TH SCENE



Four baboons, each holding a human fist. Their name *jʿnʿw* (baboon) is written between them.



wnn.sn m sḫr pn
They are like this:



ntsn srw rʿw
It is they who proclaim Re

m ꜣḫt jꜣb(tt) nt pt
in the eastern horizon of heaven.

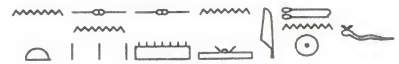
sr.sn nṯr pn qmꜣw.sn m ʿ.sn
They announce this god who created them with their hand,

2 ḥr jꜣbtt 2 ḥr jmntt
two on the left, two on the right,

m jtrtj nj nṯr pn
on both sides of this god.

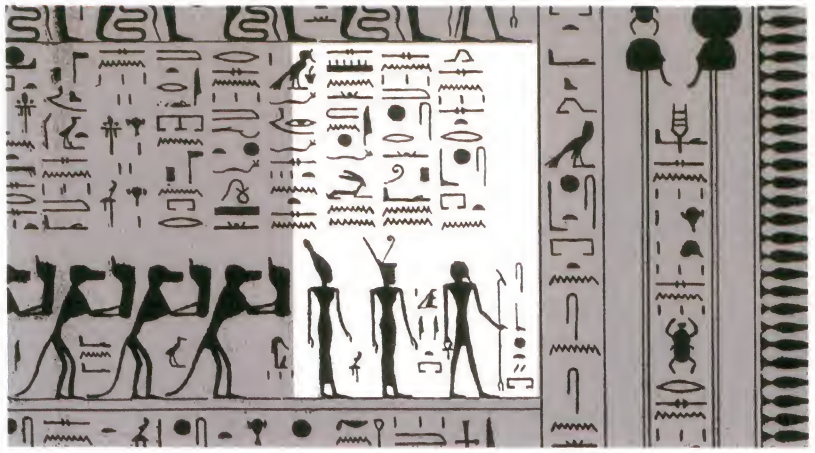
prr.sn m-ḫt.f
They go forth behind him,

wꜣs bꜣ.f mꜣꜣ.f.sn
and his *Ba*-soul becomes strong when he sees them.



ntsn smnw jtn.f
It is they who establish his sun disk.

91ST SCENE



Three deities: *jmntt* (Goddess of the West (with White Crown)) - *z3jt* (She of Sais (with Red Crown)) - *sbḫtj* (He of the gate (holding a *Was*-sceptre)).

wnn.sn m sḫr pn
They are like this:

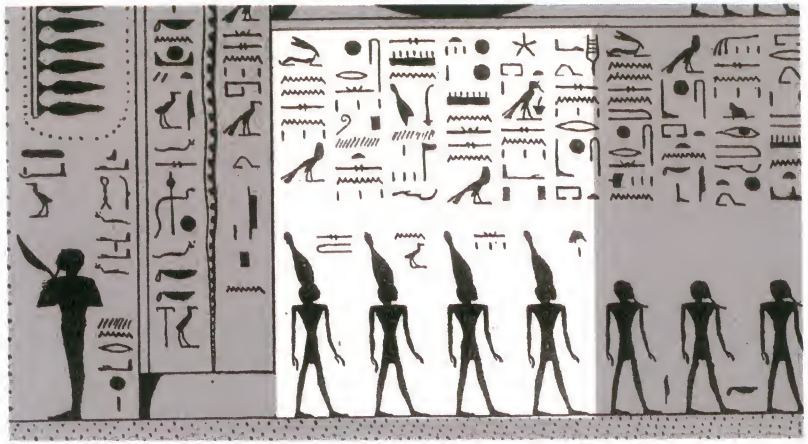
ʿnn.sn.st r sbḫt tn nt dw3tj
They turn back at this gate of the god of the Netherworld,

wppw qr(r)wt smnw sbḫwt št3wt
who opens the caverns and establishes the hidden gates.

b3w.sn ʿpp.sn m-ḫtw.f
Their *Ba*-souls, they follow behind him (Re).

(From the tomb of Horemhab)

Lower Register, 92nd Scene



Four gods with the White Crown: *sṯnw tp* They with crowned head.

wnn.sn m sḫr pn
They are like this:

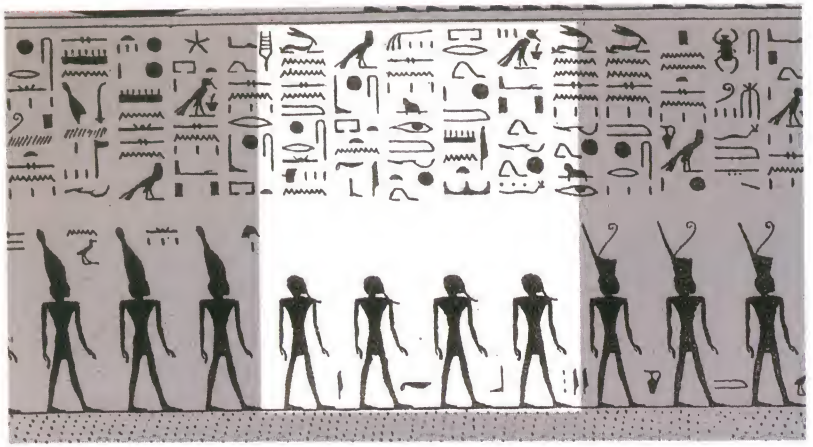
ntsn smnw ḥḏt n nṯrw ḫtyw rˁw
It is they who establish the White Crown for the gods who are in the retinue of Re.

mn.sn m dwꜣt
They stay in the Netherworld,

bꜣw.sn ˁppw
while their *Ba*-souls have proceeded.

ˁḥˁ.sn r sbḫt tn
They stop at this gate.

93rd Scene



Four gods without attributes: *jꜣkbyw* (Those who mourn)

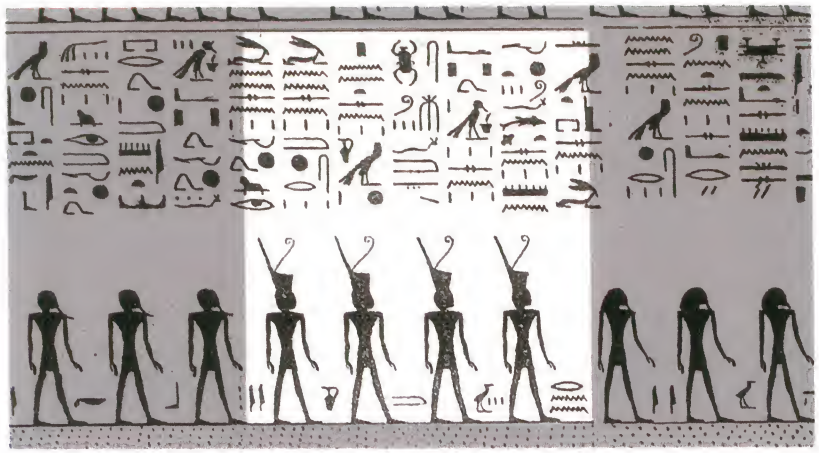
wnn.sn m sḫr pn m sbḫt tn
They are like this in this gate:

jꜣkb.sn wsjr m-ḫt prj rˁw m jmnt
They bewail Osiris after Re has left the West.

bꜣw.sn ˁpwp ḫtw.f
Their *Ba*-souls go forth behind him,

wnn.sn ḫt wsjr
while they (themselves) are behind Osiris.

94TH SCENE



Four gods with the Red Crown: *ḫnmw* (The Khnum-gods)

wnn.sn m sḫr pn
They are like this:

ntsn ḫnmw rˁw
It is they who jubilate Re

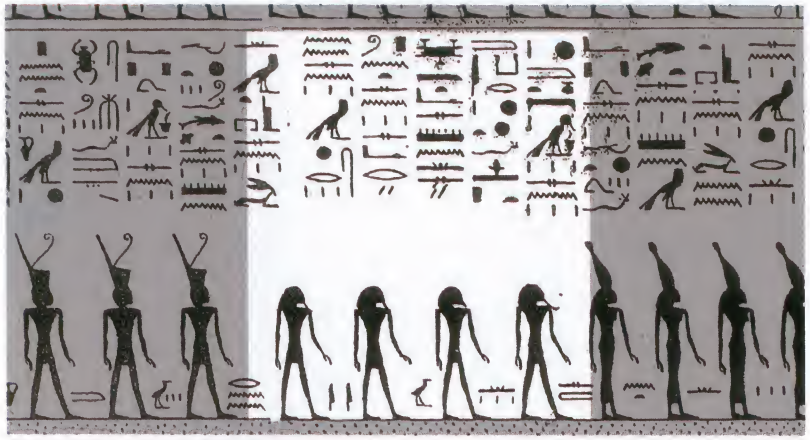
sḫprw mswt.f m tȝ
who let his (re)birth happen in the Earth.

ˁpp bȝw.sn ḫtw.f
Their *Ba*-souls proceed behind him,

ḫȝwt.sn mnw m st.sn
(but) their corpses remain in their place.

(From the tomb of Pharaoh Ramses VI)

95TH SCENE

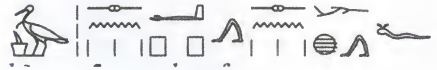


Four gods without attributes: *rnnyw* (Those who nurse).

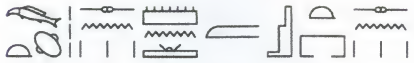
wnn.sn m sḫr pn
They are like this:

ntsn rnnw rˁw
It is they who nurse Re

sˁȝ rnw ḫprw.f nb(w)
and who make great the names of all his forms.



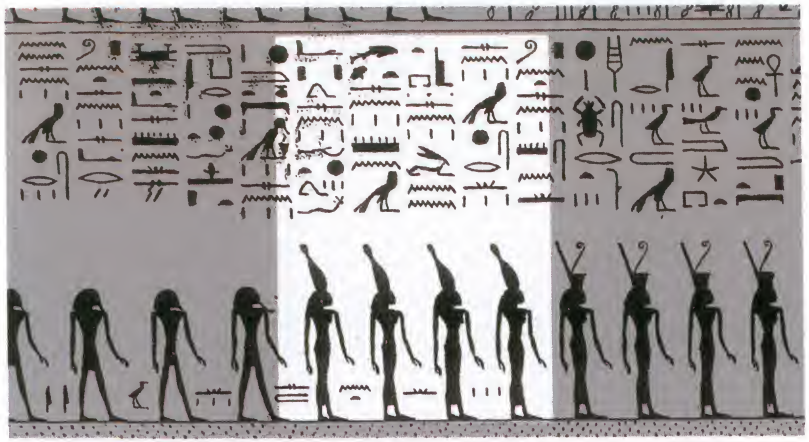
bȝw.sn ˁpp.sn ḫtw.f
Their Ba-souls proceed behind him,



ḫȝwt.sn mnw m st.sn
(but) their corpses remain in their place.

(From the tomb of Pharaoh Ramses VI)

96TH SCENE



Four goddesses wearing the White Crown: *st̠nwt* (Those who are crowned).

wnn.sn m sḫr pn
They are like this:

ntsn sʿrw mɜʿt
It is they who lift up Maat

smnw.sj m kɜr rʿw
and establish it in the chapel of Re,

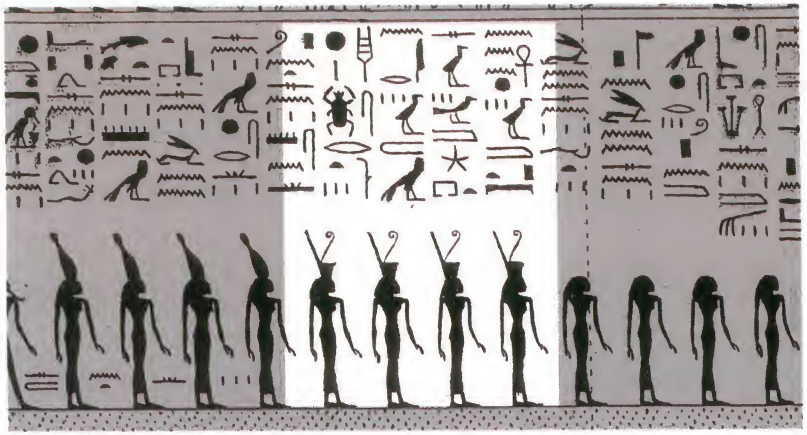
ḫft ḥtp.f m nwt
when he takes rest in heaven (Nut).

(From the tomb of Pharaoh Ramses VI)

bɜw.sn ʿpp.sn ḫtw.f
Their *Ba*-souls proceed behind him,

ḫɜwt.sn mnw m st.sn
(but) their corpses remain in their place.

97TH SCENE



(From the tomb of Pharaoh Ramses VI)

Four goddesses wearing the Red Crown: *ḫnmwt* (Female Khnum-deities).

wnn.sn m sḫr pn
They are like this:

ntsn smnw ꜥḥꜥw
It is they who establish the lifetime

sḫprw rnpwt n jryw
and put into being the years for those

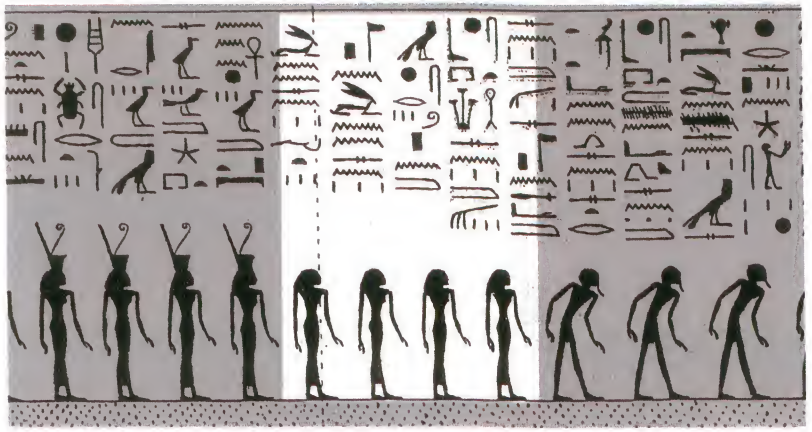
ṯmzw m dwꜣt
destined for bloody/severe punishment in the Netherworld

(From the tomb of Pharaoh Ramses VI)

wnn.sn ḫtw nṯr pn
They are behind this god.

n ꜥnḫw m pt
and for those living in heaven.

98TH SCENE

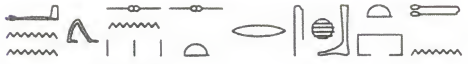


Four goddesses without attributes: *j3kbywt* (Those who mourn).

wnn.sn m sḫr pn m sbḫt tn
They are like this in this gate:

ḥ3j.sn m šnjw.sn
They make mourning tearing their hair

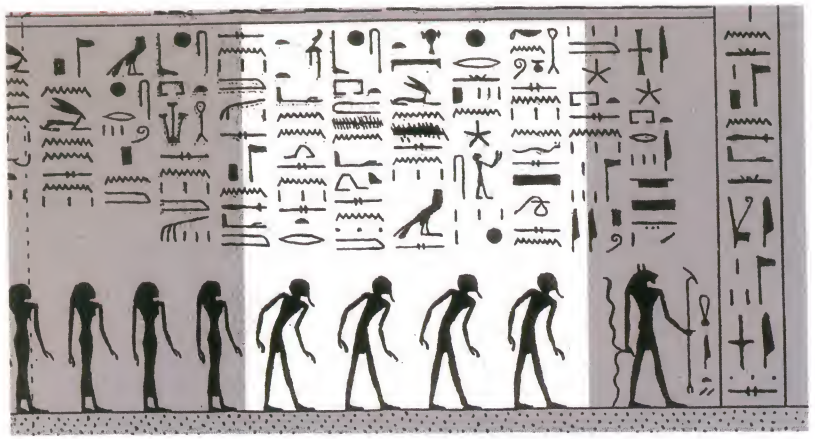
m-b3ḥ nṯr pn ᶜ3 m jmntt
in front of this Great God in the West.



ᶜnn.sn.st r sbḫt tn
They turn back at this gate,

n ᶜq.sn m ḫrt
they do not enter the sky.

99TH SCENE



Four gods in bowing attitude: *j3wtyw* (The old ones).

wnn.sn m sḫr pn
They are like this:

dw3.sn rᶜw ḥkn.sn n.f
They adore Re, they praise him,

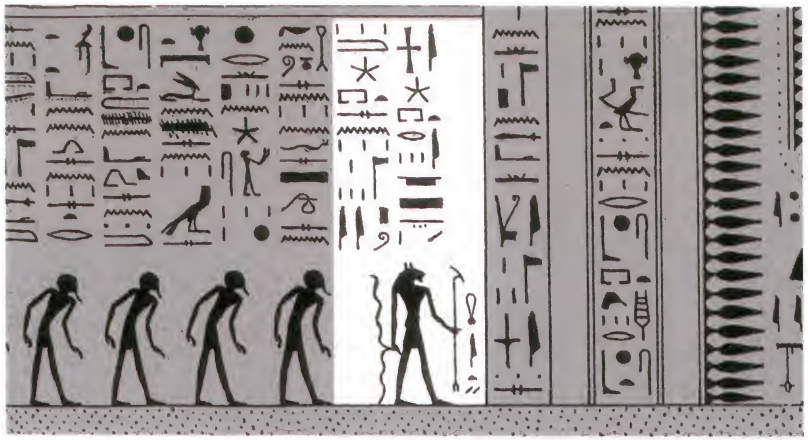
sw3š.sn.sw m dw3wt.sn
and they pay honour to him by their prayers.

nṯrw pwy jmyw dw3t
They are the gods who are in the Netherworld,

jryw-ᶜ3 n(w) št3yt
the doorkeepers of the Beyond (Schetit),:

mn.sn m st.sn
They remain at their place.

100TH SCENE

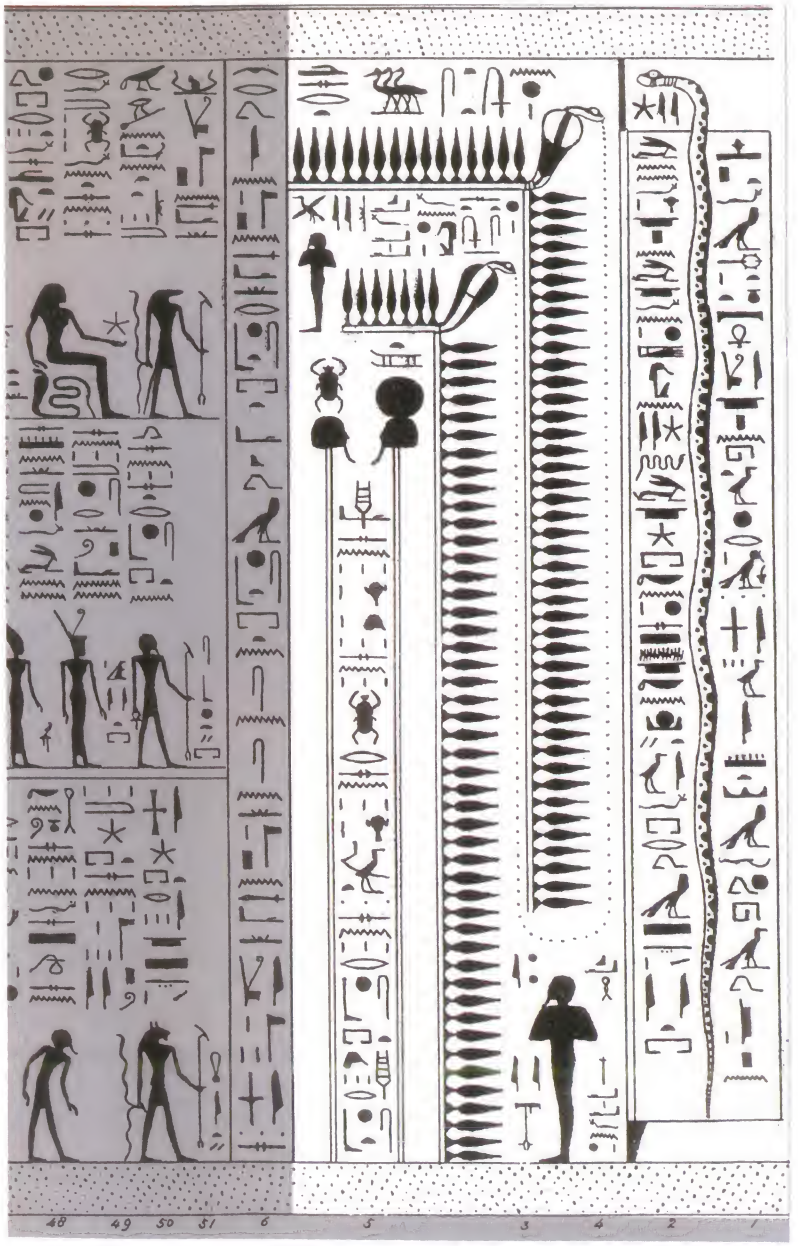


A single, cat-headed god, holding a *Was*-sceptre and a serpent. *mjwtj* The tomcat-shaped.

jrj-ꜥ3 pw nj qrrt
This is the doorkeeper of the cavern.

mn.f m st.f
He remains at his place

TWELFTH GATE



spr jn nṯr pn ꜣ r sbḫt tn

Arriving by this great god at this gate,

ꜥq m sbḫt tn

entering into this gate,

snsn nṯr pn ꜣ jn nṯrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:

ḏsrt bꜣw

"With protected might"

Upper and lower Uraeus-serpents:

stt.s n rꜥw

She lights up for Re.

Upper guardian:

ḥtmy qꜥḥ.f ꜥwj.f(j) n rꜥw

The destroyer. He bends his arms for Re.

Lower guardian:

jḫḫy qꜥḥ.f ꜥwj.f(j) n rꜥw

Who is in the twilight. He bends his arms for Re.

Poles with human head:

ḫprj

Khepri

jtmw

Atum

ꜥḥꜥ.sn ḥr tp.sn

They stand upon them,

ḫpr.sn ḥr mꜣwt.sn r sbḫt tn

they transform upon their staffs at this gate,

ꜥḥꜥ tpw.sn r sbḫt tn

their heads stop at this gate.

Serpent upon the first door:

sbꜣy

Who belongs to the gate.

wnn.f ḥr ꜥ3 pn

He is upon this door,

wn.f n rꜥw

he opens for Re.

sjꜣ n sbꜣy

Sia says to Him who belongs to the gate:

wn sbꜣ.k n rꜥw

«Open your gate for Re,

zn ꜥ3.k n 3ḫty

unlock your door for Akhty!

jw.f prjw m šṯꜣyt

He has gone forth from the Shetit,

ḥtp.f m ḫt nwt

that he may rest in the womb of Nut.

ḫtmjn ꜥ3 pn

Then this door is closed.

hwtḫr bꜣw jmyw jmnt

Then the *Ba*-souls who are in the West wail,

m-ḫt hꜣꜣ ꜥ3 pn

after this door has been smashed.

Serpent upon the second door:

pḫry qꜣby

The coiled one/The encircler

wnn.f ḥr ꜥ3 pn

He is upon this door,

wn.f n rꜥw

he opens for Re.

sj3 n sb3y/q3by /pḏry

Sia says to The coiled one:

wn sb3.k n rˁw

«Open your gate for Re,

zn ˁ3.k n 3ḫty

unlock your door for Akhty!

jw.f prj.f m št3yt

He has gone/goes forth from the Shetit,

ḥtp.f m ḫt nwt

that he may rest in the womb of Nut.»

ḫtmjn ˁ3 pn

Then this door is closed.

hwtḏr b3w jmyw jmnt

Then the *Ba*-souls who are in the West wail,

m-ḫt h33 ˁ3 pn

after this door has been smashed.

Two Uraeus-serpents:

3st

Isis

nbt-ḥwt

Nephthys

ntsn z33 sb3 pn št3 nj jmnt

It is they who guard this mysterious gate of the West.

ˁpp.sn ḫtw nṯr pn

They proceed in the retinue of this god.

Final Representation

(From the tomb of Pharaoh Ramses VI)

(Osiris:)

wsjr pw šnj.f dwꜣt
This is Osiris. He encircles the Netherworld.

(Nut:)

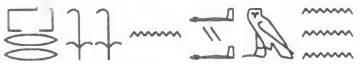
nwt pw šzp.s rˁw
This is Nut. She receives Re.

(At the solar barque:)

ḥtp nṯr pn m (m)ˁnḏt nṯrw jmyw.f
This god takes his seat in the day-barque. The gods who are in it.

In the solar bark:
(*jryw*)-ˁꜣ doorkeepers - *nbt-ḥwt* Nephthys - *ꜣst* Isis - *gbb* Geb - *šw* Shu - *ḥkꜣw* Magic - *ḥw* Hu - *sjꜣ* Sia

Nun lifting up the barque: *nww* Nun



prr nn nj ˁwj m mw
These arms emerge from the water,

sṯzj.sn nṯr pn
they lift up this god.